

ANTHON'S SERIES OF CLASSICAL WORKS
FOR SCHOOLS AND COLLEGES.

IN presenting the volumes of this series, as far as it has been completed, to the notice of the public, the subscribers beg leave to say a few words respecting its general features, and the advantages that are to result from it both to students and instructors.

The plan proposed is to give editions of all the authors usually read in our schools and colleges, together with such elementary and subsidiary works as may be needed by the classical student either at the commencement, or at particular stages, of his career.

The editions of the Classical authors themselves will be based on the latest and most accurate texts, and will be accompanied by English commentaries, containing everything requisite for accurate preparation on the part of the student and a correct understanding of the author. The fear entertained by some instructors, lest too copious an array of notes may bribe the student into habits of intellectual sloth, will be found to be altogether visionary. That part of the series which contains the textbooks for schools must, in order to be at all useful, have a more extensive supply of annotations than the volumes intended for college lectures; and when these last make their appearance, the system of commenting adopted in them will not fail to meet with the approbation of all.

The advantages, then, which this series promises to confer are the following: the latest and best texts; accurate commentaries, putting the student and instructor in possession of the opinions of the best philologists; together with all such subsidiary information as may serve, not only to throw light upon the meaning of the author, but also to give rise in the young student to habits of correct thinking and to the formation of a correct taste.

Many of the works at present used in our Classical schools are either reprints of antiquated editions, swarming with errors, not merely in the typography, but in the matter itself; or else they are volumes, fair to the view, indeed, as far as manual execution is concerned, but either supplied with meager and unsatisfactory commentaries, or without any commentaries at all. These are the works that drive students to the use of translations, and thus mar the fairest prospects of youthful scholarship, producing an infinitely stronger habit of intellectual indolence than the most copious commentary could engender. Indeed, to place this matter in its proper light, and to show, within a very brief compass, how much good the projected series is about to accomplish, it may be sufficient to state, that the *printed translations* of those authors whose works have been thus far published in the series meet now with a much less ready sale than formerly; and are seldom, if ever, seen in the hands of those whose instructors have the good sense and judgment to give a decided preference to the volumes edited by Professor Anthon.

The publishers take the liberty to subjoin a few of the communications relative to the published volumes of the series, which they have received from gentlemen of high classical reputation in different parts of the country.

HARPER & BROTHERS,
82 CLIFF-STREET.

New-York, May, 1839.

ANTHON'S SERIES OF CLASSICAL WORKS

FOR SCHOOLS AND COLLEGES.

From H. HUMPHREY, D.D., President of Amherst College, at Amherst, Mass.

I am very happy to see that you have undertaken to furnish uniform editions of the Latin classics for the use of our grammar schools and higher seminaries of learning. Professor Anthon deserves and will receive the thanks of the public for the labour which he has so judiciously and successfully bestowed upon Sallust, Cæsar, and Cicero. The explanatory notes or commentaries are more copious and comprehensive than those of any other edition I have seen, and much better adapted to the wants of young students. Among the most valuable of these notes are those which divert attention to the beautiful uses of the moods and tenses, and explain the delicate shades of meaning and peculiar beauties that depend upon them, which our language often expresses imperfectly and with difficulty, and which young learners rarely regard. The explanations of the force and meaning of the particles are also very useful.

The historical, geographical, and other indexes are also highly valuable, furnishing the student, as they do, with felicitous illustrations of the text, and much general information.

The text seems to be settled with much care and ability. The editions adopted as the basis or referred to as authority are those in the highest repute among scholars. The typographical execution is very fine, and this is a high merit. The wretched reprints of foreign editions of the classics, got up in cheap offices, on wretched paper, with incompetent proof-readers and no editors, to which, until within a very few years, our students have been universally condemned, have, by taking them young, been as successful in making them uncertain and inaccurate scholars as if that had been one of the main objects of the publishers. School books of all kinds, instead of being the worst (as they often are), should be the most carefully printed books we have.

H. HUMPHREY.

From the Rt. Rev. Bishop M'ILVAINE, President of Kenyon College, at Gambier, Ohio.

I anticipate the greatest benefits to our schools and colleges from the admirable edition of the classics which you are now publishing, under the superintendence and illustrated by the copious and learned notes of Professor Anthon. What your accomplished editor has aimed at in his Horace, Cæsar, and other volumes of the series, few can have been much connected with classical institutions in this country without learning to be precisely the one needful thing to their students. The object is most satisfactorily attained. The needed books we have, so far as your series has yet been published; and as to what are yet to come, we have learned from what we have, if I may use the words of one of your authors, quæ a summa virtute summoque ingenio expectanda sunt, expectare. Wishing you the most abundant encouragement in your important enterprise, I remain your obedient servant,

CHAS. P. M'ILVAINE.

From WILLIAM A. DUER, LL.D., President of Columbia College, in the City of New-York.

From the manner in which this undertaking has been so far executed, as well as from the established character and reputation of Professor Anthon as a scholar, his experience as an instructor, and the accuracy and judgment previously evinced by him as an editor and commentator, I can entertain no doubt of the success of the enterprise, so far as his editorial labours and your own skill and experience as publishers are concerned; and I trust that, from the increasing value of classical studies in the estimation of the public, this judicious and spirited effort to facilitate and promote so important a branch of education will be duly appreciated and liberally rewarded.

I remain, gentlemen,

Your obedient servant,

W. A. DUER.

Letters of Recommendation—continued.

From JEREMIAH DAY, D.D., LL.D.,
President of Yale College, at New-
Haven, Conn.

..... I estimate highly the importance of furnishing for our schools and colleges accurate and neat editions of the ancient Classics; and I am much pleased with the general appearance and typographical execution of the specimens which you have given us. . . . It would be presumptuous in one so little conversant with the fair fields of elegant literature to undertake to pass sentence on the finely-wrought productions of so accomplished a scholar as Professor Anthon. . . . His works have a reputation already too well established to need or to receive additional value from any recommendation which I can give. . . .

JEREMIAH DAY.

From the Rev. B. HALE, D.D., President of Geneva College, at Geneva, N. Y.

..... Your object "to furnish accurate and uniform editions of Classical authors, read in colleges and schools, accompanied by a useful body of commentary, maps," &c., is a very useful one, and highly deserving of the public patronage, and no one, in our country, is more competent to the editorial supervision of such an undertaking than Professor Anthon. It is fortunate for the cause of Classical learning in our country, that so learned and enterprising a scholar has been brought into co-operation with publishers so enterprising.

So far as I have examined the works above mentioned, they appear to me exceedingly well adapted to their end, and to do credit both to the editor and the publishers. We have specified these editions in the requirements for admission to this college. BENJAMIN HALE.

From the Rev. JOSEPH PENNEY, D.D., President of Hamilton College, at Clinton, N. Y.

I have examined with much interest and attention Dr. Anthon's editions of the ancient classics so far as published by you. I think there can be but one opinion as to the merit of these works, and the advantage to our country of so noble an enterprise. It is not only honoured by the learning of the editor, and the ability and taste of the publishers, but directly and greatly benefited in the vital interest of the education of our youth.

We possess no means of sound mental discipline and cultivated taste that can supersede the relics of Greece and Rome; and thus to enrich them to the inquiring mind, and to adorn them to the eye of our studious youth, is a service not likely to be appreciated as it deserves except by those who have toiled through the crowded and careless page of former days. I earnestly hope that you may be encouraged greatly to extend these labours.

JOSEPH PENNEY.

From the Rev. J. M. MATHEWS, D.D., Chancellor of the New-York University.

Professor Anthon has rendered an important service to the cause of learning in this country by his editions of the various Classics; and I am gratified to see that your valuable press is employed in furnishing them to the public.

J. M. MATHEWS.

From the Rev. D. M'CONAUGHY, D.D., President of Washington College, at Washington, Penn.

..... The typographical execution is correct and handsome, the binding substantial, the notes copious and valuable. All agree, that it is not much reading, but thorough reading, which secures knowledge and makes the scholar. To this purpose your edition of the classics is eminently adapted. If well employed by students and instructors, they cannot fail to make accurate and well-instructed scholars; and must render the study of Classic authors more interesting and more profitable than it has generally been. I hope that you will find extensive patronage.

D. M'CONAUGHY.

From the Rev. ALONSO POTTER, D.D., of Union College, Schenectady, N. Y.

..... I have had occasion to examine these editions with some care, and, it would be superfluous to add, with great pleasure. The reputation of Professor Anthon for learning and critical skill, and the singular success with which he adapts his labours to the wants of the student, are too well known and too generally appreciated to need any recommendation. It is proper, however, to add that these volumes will be used in our classes, and are held in the highest esteem.

ALONSO POTTER.

Letters of Recommendation—continued.

From the Rev. E. NOTT, D.D., President of Union College at Schenectady, N. Y.

The furnishing of our schools and colleges with accurate and uniform editions of the Classical authors in use, accompanied by a useful body of commentary, maps, illustrations, &c., is an undertaking worthy alike of commendation and of patronage. The competency of Professor Anthon for the editorial supervision assigned him, is well known to me. The whole design meets my entire approbation, and you are quite at liberty to make use of my name in the furtherance of its execution.

Very respectfully,
ELIPHALET NOTT.

From the Rev. F. WAYLAND, D.D., President of Brown University at Providence, R. I.

I have not been able, owing to the pressure of my engagements, to examine the above works with any degree of accuracy. I however beg leave to thank you for the volumes, and cheerfully bear testimony to the distinguished scholarship of their editor. No classical scholar of our country enjoys a higher reputation, and I know of no one in whose labours more decided confidence may be reposed.

Yours truly,
F. WAYLAND.

From the Rev. JOHN P. DURBIN, A.M., President of Dickinson College at Carlisle, Penn.

For some months past my attention has been directed to the series of Classical works now in the course of publication from your press, edited by Professor Anthon. I can with confidence recommend them as the best editions of the several works which have appeared in our country, perhaps in any country. The matter is select, and the notes are copious and clear.

Respectfully,
J. P. DURBIN.

From THOMAS R. INGALLS, Esq., President of Jefferson College at St. James, Louisiana.

. I have examined them with attention, and have no hesitation in saying that I prefer them to any books I have seen for the schools for which they are in-

tended. The editions by Dr. Anthon seem to me to supply, in a very judicious manner, what is wanting to the student, and cannot fail, I should think, to aid in restoring Classical studies from their unhappily languishing condition.

Your obedient servant,
THO. R. INGALLS.

From C. L. DUBUISSON, A.M., President of Jefferson College at Washington, Miss.

I have examined with some care the first five volumes of Anthon's Series of Classical Works. They are such as I should expect from the distinguished editor. The "Horace" and "Sallust" of this gentleman have long been known to me as the very best books to be placed in the hands of a student. As a commentator, Professor Anthon has, in my estimation, no equal. His works have excited a great and beneficial influence in the cause of Classical learning, and the present undertaking will infinitely extend the sphere of that influence. No one so well as a teacher can appreciate the value of uniform editions of the textbooks to be used by his classes. The undertaking of publishing a complete series of all those standard works which students must read is a noble one, and I sincerely hope it will be completed. With such a series as the present promises to be, there will be nothing left to desire. It is to be hoped that editor and publishers will meet with such encouragement as their truly valuable undertaking deserves.

Your obedient servant,
C. L. DUBUISSON.

From the Rev. JOHN LUDLOW, President of the University of Pennsylvania at Philadelphia.

. The object is worthy your enterprising spirit, and you have been singularly fortunate in securing the services of Professor Anthon to direct it to its completion. The volumes which you have kindly sent me fully sustain the reputation of that distinguished scholar, and afford a sure pledge of what may be expected in those which are to follow. Most heartily do I recommend your undertaking, and sincerely hope it will meet with the encouragement which it richly deserves.

With great respect, yours, &c.,
JOHN LUDLOW.

Letters of Recommendation—continued.

From the Rev. S. CHAPIN, D.D.,
President of Columbian College,
at Washington, D. C.

Professor Anthon's editions of Horace, Sallust, Cicero, and Cæsar are so extensively known and so justly appreciated, that to recommend them farther would seem a work of supererogation. No one who examines them, if in any degree a competent judge, can fail to perceive that, in respect to the object for which they were designed, they are works of distinguished merit, and leave nothing to be desired; furnishing as they do a text than which none probably more correct, and a body of notes so luminous, copious, and comprehensive as to meet all the wants of the young student, while the acute judgment, and profound and various learning, which they everywhere exhibit, cannot but afford delight and profit to the most advanced scholar.

Yours, with sentiments of great respect,
S. CHAPIN.

From the Rev. HECTOR HUMPHREYS,
D.D., President of St. John's Col-
lege, Annapolis, Md.

The perfect accuracy and uniformity of the ANTHON CLASSICS, with the copious and discriminating notes and learned disquisitions in English by which they are illustrated, and, more especially, the substantial and tasteful manner in which they are printed and bound, fitting them for actual service, recommend them most strongly to our colleges and academies. The copies of many existing editions are so slightly put together, apparently more for sale than for use, and so abound, withal, in false readings, that I should be heartily glad to see them superseded by the above elegant and correct series.

HECTOR HUMPHREYS.

From GESSNER HARRISON, M.D.,
Chairman of the Faculty, and Pro-
fessor of Ancient Languages in the
University of Virginia, at Char-
lottesville, Va.

I have given a hasty examination to Professor Anthon's school edition of some of Cicero's orations, Cæsar's Memoirs of the Gallic War, and Sallust, and am happy to say, that for the use of preparatory schools, more especially, it is, in my opinion, far better suited than any other with which I am acquainted. There is, indeed, no class of learners

who may not derive useful information from the copious notes which it contains, and which are highly valuable for the geographical, historical, and other matter they convey explanatory of the text. The help thus afforded will not only serve to lighten the learner's burden and make his task a cheerful one, but both directly and indirectly tend to encourage to a better way of rendering the Latin Classics, and to cherish a taste for their study.

Although I have been able to do little more than turn over the pages of Professor Anthon's Greek Prosody, I have satisfied myself of its value, and hope that it may prove greatly useful by placing in the hands of the students of Greek in schools and colleges, in a very neat and convenient form, the means of becoming acquainted more readily with a subject so unworthily neglected in our country. . .

The typographical execution and the paper in all these works are deserving of very high praise, and entitle the enterprising publishers to the commendation of the public.

GESSNER HARRISON.

From the Hon. D. L. SWAIN, Pres-
ident of the University of North
Carolina, at Chapel Hill, N. C.

I have examined with as much attention as paramount engagements have permitted, the first three volumes of the series of Latin Classics edited by Professor Anthon, and have taken pains to ascertain the opinions of others with respect to them, in whose judgment, on all subjects connected with Classical literature, I have much more confidence than in my own. The result of this examination and inquiry has been to create a lively interest in the early and successful completion of your enterprise, under the confident expectation that it will prove alike creditable to the editor, the publishers, and the country.

D. L. SWAIN.

From the Very Rev. WM. M'SHERRY,
S. J., President of George-
town College, D. C.

I have examined your editions of Cicero's Orations, Sallust, and Cæsar, and consider them highly creditable to your press. The notes contain a variety of information, and are well calculated to improve the student.

WM. M'SHERRY.

Commendatory Notices—continued.

From the University of St. Louis,
Missouri.

..... *We have examined them partly ourselves, and submitted them for farther examination to persons fully competent to pronounce on their merit. We feel happy in stating, that there has been but one opinion on the subject, viz., that the highest encomiums are due to Professor Anthon as a scholar and a friend to education, and that the typographical execution is not inferior to that of the best schoolbooks published in England and in France. . . .*

Your obedient servants,
J. A. ELET,
Rector of St. Louis University.
J. B. ESNING,
Profes. Ling.

From the Rev. JOHN M'CAFFREY,
D.D., President of Mount St.
Mary's College, at Emmitsburgh,
Maryland.

..... *Nearly all the Classical works edited by Professor Anthon have already been introduced by me into the college under my government. As a classical teacher myself, I am practically acquainted with the merits of several of them. It is not so much the extensive learning and accurate criticism of the editor that I admire (highly as he is to be esteemed for these important qualities), as the judicious adaptation of everything to the benefit of the learner. The learner's wants are always kept in view, and he receives the precise amount and kind of assistance which ought to be given him. I shall therefore continue to examine these works as they are issued from your press, with a sanguine hope of deriving the same gratification from the remaining volumes of the series as from the past. . . .*

Very respectfully,
JOHN M'CAFFREY.

From the Rev. RICHARD H. WALL,
D.D., Principal of the Preparatory
School of Trinity College, Dublin,
and Minister of the Chapel Royal.

..... *Doctor Anthon is an admirable commentator. His works have a great sale here. And I shall be anxious to see anything in the Classical way which comes from his pen. We have his Cicero, Sallust, and Horace in general circulation in our schools. . . .*

ANTHON'S CLASSICAL SERIES.

This admirable series has met, as was predicted long ago, with success so unequivocal, that, having advanced already to the sixth work, it will be carried out by successive publications to the fullest extent originally contemplated, under the supervision of the able and accomplished scholar whose name prefaces our remarks. The volumes already given to the public in this series, are, Horace, Cicero, Sallust, Cæsar, a Grammar of the Greek Language, a system of Prosody, for the student of the same rich tongue, and a volume of Latin Lessons. The Horace, Sallust, Cicero, and Cæsar, are remarkable for an excellently correct text, and notes brief, luminous, comprehensive, and admirably adapted to youthful intellects; the two latter works are adorned with many additions known to no other edition; the Cæsar, with a set of admirable maps and plans, besides a Greek paraphrase of several books; and the Cicero, with geographical and historical indexes, compiled with great diligence and acumen. The Greek Grammar and Prosody, are even more valuable than those already specified; each of them being completely a *sine qua non* to the proper and thorough acquisition of the noble tongue to which they belong, and both together filling a void which has long existed, and long been regretted alike by the ripe scholar and the raw tyro. They are emphatically excellent, and unsurpassed; the Grammar being the *best*, the prosody the *only* work of the kind fitted for the use of schools. We look forward with deep interest to the forthcoming numbers, and especially to the higher order of classics, the Greek Tragedians and Orators, which are included in the plan, and from which, should the editor succeed, as he has thus far succeeded, in blending deep lore and the results of vast research with the singular simplicity and rare faculty of explaining that he has brought to his arduous task, the most desirable effects may be expected, both as to the facilitating the acquisition of this branch of learning, and the increasing the number of classical scholars in the United States.—*Southern Literary Messenger.*

Letters of Recommendation—continued.

From the Rev. B. P. AYDELOTT,
President of the Woodward College,
at Cincinnati, Ohio.

From some personal acquaintance, but much more from general reputation, I formed a very high opinion of Professor Anthon's abilities to prepare a full series of Latin and Greek Classics for the use of schools, colleges, &c. Accordingly, as soon as I could obtain the various authors edited by him, I procured them, and, upon a careful examination, was so impressed with their superior character, as to introduce them as fast as possible into the different departments of the institution under my charge.

The various Delphin editions are very good, so far as ancient geography, mythology, usages, &c., are concerned; but in respect to critical remarks and grammatical illustrations they are of little worth; they were, in general, however, the best we had.

But besides being abundantly full and clear in everything archæological, Professor Anthon has done more, in the editions of the classical authors prepared by him, to unfold the grammatical structure, and thus throw light upon the meaning and spirit of the original, than any other commentator whom I have consulted. It is a striking, and, I think, decisive, proof of their superiority, that the students show in their recitations that they have read his notes and profited by them, which they never seemed to me to have done when using other editions.

Some time ago I commenced a careful collation of the Greek Grammar of the same author with those of Butmann, Valpy, &c., making full notes as I went along, with the design of preparing a review of it at the request of the editor of an extensively circulated periodical, and such was my conviction of its peculiar fitness for the use of schools, that I have since recommended no other to our pupils.

I would add that the neatness and taste with which Professor Anthon's classics are got up (though they are far cheaper than the Delphin editions) ought to form no small recommendation of them. Our students purchase, study, and preserve them with manifest pleasure; and whatever has these effects upon the pupil, will certainly do much to promote the cause of sound and thorough classical learning.

B. P. AYDELOTT.

From the Rev. J. S. TOMLINSON,
D.D., President of Augusta College,
Kentucky.

I take this opportunity to acknowledge the receipt (some time since) of four volumes of the Classical Series of Professor Anthon of New-York; and, after a careful examination of them, I can truly say that I am more than pleased; I am delighted with them. The avowed object of the publication, that of furnishing accurate and uniform editions of all the classical authors used in colleges and schools, is one that, in my judgment, has long been a desideratum in literature, and I am gratified to find it about to be accomplished, especially by one so entirely equal to the task as Professor Anthon has shown himself to be.

The biographical sketches, commentaries, and annotations with which the volumes are accompanied, while they reflect great credit upon the erudition and research of the author, cannot fail to enhance to the student, in a high degree, the attractions and value of classical reading. As an evidence of the estimate we place upon the series, we have hitherto used it as far as it was attainable, and shall, with great pleasure, avail ourselves of the opportunity now afforded to adopt the whole of it. Allow me to add, that the neat, tasteful, and, at the same time, substantial style of the mechanical execution of the work, fully sustains the well-earned reputation, in that respect, of the enterprising establishment whence it emanates. Respectfully,

Your obedient servant,
J. S. TOMLINSON.

From ALONZO CHURCH, D.D., President of the University of Georgia.

As far as time and a press of business would permit, I have examined these volumes, and am much pleased with them. They are, I think, well adapted to the wants of, particularly, young students, and will, I doubt not, furnish what has long been a desideratum in our preparatory schools, viz., cheap, yet correct editions of the common classics, accompanied with judicious English notes. I do not hesitate to say that, were I engaged in giving instruction to youth from these authors, I should prefer the editions of Professor Anthon to any which I have seen.

A. CHURCH.

Letters of Recommendation—continued.

From the Rev. M. HOPKINS, D.D.,
President of Williams' College, at
Williamstown, Mass.

Professor Anthon has unquestionably done much service to the cause of classical learning in this country by his editions of the Latin classics, given to the public with unusual accuracy and elegance from your press. His Sallust, Cæsar, and Cicero cannot fail to find their way into very extensive use, and to render the entrance upon classical studies much more inviting and profitable.

M. HOPKINS.

From WILBUR FISK, D.D., Presi-
dent of the Wesleyan University,
at Middletown, Conn.

I am highly gratified to notice that you have commenced a series of the classics under the editorial supervision of that accomplished scholar, Professor Anthon of Columbia College. No man in our country is better qualified for this office than Professor Anthon. To show in what estimation he is held in England as a classical scholar, it need only be known that an edition of his "Horace" has been published in London, and the publishers informed me that the entire edition had met with a ready sale; showing that, notwithstanding the numerous editions of this standard work by the first scholars in England, the credit of the work by our American scholar had carried it successfully through the English market, and that, too, by virtue of its intrinsic merit. Your editions of his Cæsar, Cicero, and Sallust are now before me, and show that there is no falling off from the reputation of the edition of Horace. The copious notes and commentaries cannot fail to shed a flood of light upon the mind of the young student, and will contribute much, I trust, to foster in the rising generation of scholars a taste for the ancient classics.

WILBUR FISK.

From SILAS TOTTEN, D.D., Presi-
dent of Washington College.

The volumes which I have examined I entirely approve, and think them better adapted to the purposes of classical instruction than any edition of the same authors yet published in this country. The well-known ability of the learned editor admits no doubt of the excellence of the volumes yet to be published.

S. TOTTEN.

From the President and Faculty of
Miami University, at Oxford, Ohio.

These three volumes, enriched by a copious and valuable apparatus of critical notes, and judiciously arranged historical, geographical, archæological, and legal matters, furnished by so ripe a scholar as Dr. Anthon, are specimens well calculated to recommend the series of which they are the commencement. They are well adapted to promote thorough classical learning, and are entitled to a high grade of popular favour. By order of the Faculty,

R. H. BISHOP, President.

From RUFUS BABCOCK, Jr., D.D.,
late President of Waterville Col-
lege, in Maine.

I have examined with considerable care, and with high and unmingled satisfaction, your recent edition of Professor Anthon's Latin Classics. The distinguished editor of Horace has rightly judged, that in order to elevate the range and standard of scholarship in this country, it is requisite to facilitate the thorough acquisition of those elementary text-books which are usually first put into the hands of pupils. By the beautiful volumes which you have now given to the public from his pen, more has been done to make the student thoroughly acquainted with those three prime authors, Cæsar, Sallust, and Cicero, than by any other helps within my knowledge. I need not minutely specify the various points of excellence by which these books are distinguished. Their practical value will immediately be appreciated by teachers and learners.

Allow me, gentlemen, to tender, through you, my hearty thanks to Professor Anthon for the very valuable service he has performed in aid of the great cause of classical learning. May he continue his labours for the public good.

RUFUS BABCOCK, JR.

From Professor DENNIS, of Haver-
ford, Penn.

... I have examined Anthon's Greek Grammar, and have no hesitation in saying that, as a class-book for schools and colleges, I think it superior to any other with which I am acquainted. ...

WM. DENNIS.

Commendatory Notices—continued.

"To all classes—the maturest scholar and the merest tyro, the man of elegant and easy learning and the laborious student—these admirable works will prove a most invaluable acquisition."—*Commercial Advertiser*.

"The profound scholar under whose supervision these excellent works are put forth to the world is as well known on the Continent of Europe as he is on our own shores; and is, perhaps, the only son of America who has ever attained that degree of fame for classical attainments which should constitute him an authority second, if second, only to the great names of English or of German criticism—the Heynes and Bruncks, the Elmsleys and the Porsons, and the Bentleys, who have devoted so much time and labour to minute investigation and clear exposition of the great works of old."—*N. Y. Courier and Enquirer*.

.... "The notes are all that notes can be; copious but not diffuse, learned but not pedantic, luminous, and replete with varied and most entertaining knowledge."—*N. Y. Evening Star*.

.... "The production of a learned philologist, and one of the soundest classical scholars of the age, and one who, to his learned researches, adds the qualification of a most successful practical teacher. No student can listen to him without admiration and advantage. To this high praise his editions of the classics bear ample testimony; and, judging from the experience and opinions of educated men in our country, and particularly in Europe, we have no fear that their claims will not be admitted and awarded to him when once clearly and thoroughly understood."—*Oneida Whig*.

"The series of classical schoolbooks published under the superintendence of Professor Anthon has already obtained a celebrity to which our own commendation would add little extension. These works all appear to be collated and edited with unusual care, and they are published in a style of elegance too rarely characterizing our schoolbooks, in which it is important that the eye and the taste, as well as the understanding, should be allured."—*N. Y. Mirror*.

"There are few scholars in the civilized world, comparatively speaking, possessed of the critical acumen and deep insight into the minutiae of the Greek language, which alone could enable them to produce the matter with which the pages of these admirable works are stored: there are still fewer who, possessing the requisite degree of knowledge, are at the same time gifted with the tact and skill in the science of education which are so eminently visible in their manner."—*N. Y. Express*.

"The high character of Professor Anthon's scholarship, and the universal favour with which his books of elementary classics have been received, render any other notice than an announcement of their publication unnecessary. The present volume exhibits the same untiring research, and the same accurate learning which have characterized all his labours."—*N. Y. Gazette*.

"There is a very prevalent and very mistaken idea current, that schoolbooks are, for the most part, mere compilations. Truly good schoolbooks are the most difficult things in the universe to produce, and these are such *par excellence*."—*The Sun*.

"Professor Anthon is acknowledged by the best judges, not only in this country, but in Germany and England, to be one of the ripest classical scholars of the age. And this series of books will be used in all our academies and colleges. The editor and the publishers will by this effort do a good service to American as well as ancient literature."—*Common School Assistant*.

"Professor Anthon's classics are too well known to require any commendation. His editions of Sallust, Cæsar, Cicero, Horace, &c., have gained him a reputation for deep erudition and correct criticism which has been by no means confined to this country."—*Providence (R. I.) Journal*.

✍ In addition to the above, numerous favourable notices of Anthon's series have been received from the most respectable sources, from some of which the publishers may hereafter present brief extracts.

FIRST GREEK LESSONS,
CONTAINING
THE MOST IMPORTANT PARTS OF THE
GRAMMAR OF THE GREEK LANGUAGE,
TOGETHER
WITH APPROPRIATE EXERCISES IN THE TRANS-
LATING AND WRITING OF
GREEK,
FOR
THE USE OF BEGINNERS.

BY

CHARLES ANTHON, LL.D.,

JAY-PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA COLLEGE,
NEW-YORK, AND RECTOR OF THE GRAMMAR-SCHOOL.



NEW-YORK:

HARPER & BROTHERS, 82 CLIFF-STREET.

1839.

Entered, according to Act of Congress, in the year 1839, by

CHARLES ANTHON.

in the Clerk's Office of the Southern District of New-York.

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G R E E K L E S S O N S.

I. ALPHABET.

The Greek alphabet consists of twenty-four letters, namely :

Α, α,	Ἀλφα,	Alpha,	a.
Β, β, β,	Βῆτα,	Beta,	b.
Γ, γ, γ,	Γάμμα,	Gamma,	g.
Δ, δ,	Δέλτα,	Delta,	d.
Ε, ε,	Ἐ ψιλόν,	Epsilon,	ě.
Ζ, ζ,	Ζῆτα,	Zeta,	z.
Η, η,	Ἡτα,	Eta,	ē.
Θ, θ, θ,	Θῆτα,	Theta,	th.
Ι, ι,	Ἰῶτα,	Iōta,	i.
Κ, κ,	Κάππα,	Kappa,	k.
Λ, λ,	Λάμβδα,	Lambda,	l.
Μ, μ,	Μῦ,	Mu,	m.
Ν, ν,	Νῦ,	Nu,	n.
Ξ, ξ,	Ξῖ,	Xi,	x.
Ο, ο,	Ὀ μῖκρόν,	Omīcron,	ō.
Π, π,	Πῖ,	Pi,	p.
Ρ, ρ,	Ῥῶ,	Rho,	r.
Σ, σ (when final, ς),	Σίγμα,	Sigma,	s.
Τ, τ,	Ταῦ,	Tau,	t.
Υ, υ,	Ὑ ψιλόν,	Upsilon,	u.
Φ, φ,	Φῖ,	Phi,	ph.
Χ, χ,	Χῖ,	Chi,	ch.
Ψ, ψ,	Ψῖ,	Psi,	ps.
Ω, ω,	Ὠ μέγα,	Omēga,	ō.

II. PRONUNCIATION.

Α, when long, is sounded like the English *a* in *far* ; when short, like the *a* in *fat*.

Γ, before a vowel, is sounded like the hard English *g* ; but before another gamma, and also before a κ, ξ, χ, it is sounded like *ng* in *sing*. Thus, ἄγγελος is pronounced *ang-ēlos* ; ἀγκών, *ang-kōn*, &c.

Ε is sounded like the short English *e* in *met*.

Ζ, like a soft *d* passing gently into the sound of *z*. Thus, ζάω, pronounce *d-zāo* ; μελίζω, *melid-zo*, &c.

Η, like the English *a* in *cane*.

Θ, like the English *th* in *think*.

Ι, when long, like the English *e* in *me* ; when short, like the *i* in *pin*.

Υ, like the French *u* in *une*, or like the German *ü*.

Χ, like the *gh* in the interjection *ugh* ! or like the *ch* in the German *buch* ; always forming a guttural sound.

Ω, like the *o* in *throne*.

Αι, like the English adverb *aye*.

Αυ, like the syllable *ow* in *now*.

Ει, like the English word *eye*.

Ευ, like the English word *yew*.

Οι, like the syllable *oy* in *boy*.

Ου, like the *oo* in *soon*.

Υι, like the English pronoun *we*.

III. DIVISION OF THE LETTERS.

I. Seven of the letters are vowels, namely, α, ε, η, ι, ο, υ, ω. The remaining seventeen are consonants.

II. The seven vowels are divided into three classes, namely, *short*, *long*, and *doubtful*. Thus,

ε, ο, are naturally short.

η, ω, are naturally long.

α, ι, υ, are called doubtful.

III. By a doubtful vowel is meant one which can be pronounced both as short and long in different words, being short in some words and long in others.

IV. DIPHTHONGS.

I. The vowels are combined in a variety of ways, two and two together, and in this way are formed the diphthongs.

II. Diphthongs are formed by the union of α , ϵ , o , respectively, with ι and υ , producing one sound.

III. Of the diphthongs, six are *proper*; that is, where both vowels are heard combined into one sound; and six are *improper*, where the sound of one vowel predominates over that of the other.

IV. The proper diphthongs are six in number, namely:

$\alpha\iota$, $\alpha\upsilon$, $\epsilon\iota$, $\epsilon\upsilon$, $o\iota$, $o\upsilon$.

V. The improper diphthongs are α , η , ω , where the ι or second vowel is subscribed, or written under the first, to show the faintness of its sound, and also $\eta\upsilon$, $\upsilon\iota$, $\omega\upsilon$, which last three are not of as common occurrence as α , η , ω .

V. BREATHINGS.

I. Every vowel or diphthong at the beginning of a word has either a soft or rough breathing connected with it.

II. The soft breathing has no perceptible power, and attaches itself to the sound pronounced, as if spontaneously, without any exertion of the lungs. The rough breathing, or aspirate, as it is called, is equivalent, on the other hand, to the modern h , and hence, for example, we pronounce $\upsilon\pi\acute{\epsilon}\rho$ as if written *huper*.

III. The mark of the soft breathing is (') ; as, $\acute{\alpha}\epsilon\acute{\iota}$, $\acute{\epsilon}\xi$; the mark for the aspirate is (') ; as, $\acute{\upsilon}\acute{\alpha}\kappa\iota\nu\theta\omicron\varsigma$.

V. The consonant ρ , when standing at the beginning of a word, is always to be pronounced with an aspirate, and the aspirate, as in the case of a consonant, comes after the ρ ; as, $\acute{\rho}\acute{\epsilon}\omega$, pronounce *rheo*; $\acute{\rho}\acute{\eta}\tau\omega\rho$, pronounce *rhētōr*.

VI. When, however, a ρ is followed immediately by another ρ , the first has the soft breathing, and the second the aspirate, since they could not both be pronounced with an aspiration; as, ἔρρεον, pronounce *errheon*.

VI. EXERCISES ON THE LETTERS,¹ &c.

I. Convert the following English words into Greek characters:

<i>Abbot,</i>	<i>Zinc,</i>	<i>Macula,</i>	<i>Phoenix,</i>	<i>Hag,</i>
<i>Abandon,</i>	<i>Thomas,</i>	<i>Magnet,</i>	<i>Phasis,</i>	<i>Hang,</i>
<i>Abdōmen,</i>	<i>Thither,</i>	<i>Mangle,</i>	<i>Sagō,</i>	<i>Hand,</i>
<i>Append,</i>	<i>Clatter,</i>	<i>Mammon,</i>	<i>Salmon,</i>	<i>And,</i>
<i>Happen,</i>	<i>Cant,</i>	<i>Mangō,</i>	<i>Sapid,</i>	<i>Hair,</i>
<i>Hard,</i>	<i>Cater,</i>	<i>Napkin,</i>	<i>Scanning,</i>	<i>Air,</i>
<i>Batter,</i>	<i>Clip,</i>	<i>Nebula,</i>	<i>Tangle,</i>	<i>Heat,</i>
<i>Baron,</i>	<i>Cōlon,</i>	<i>Nipping,</i>	<i>Taper,</i>	<i>Eat,</i>
<i>Bangor,</i>	<i>Comma,</i>	<i>Nonplus,</i>	<i>Tartar,</i>	<i>Hod,</i>
<i>Bag,</i>	<i>Complex,</i>	<i>Noon,</i>	<i>Trader,</i>	<i>Odd,</i>
<i>Begin,</i>	<i>Gag,</i>	<i>Now,</i>	<i>Pseudo,</i>	<i>Hold,</i>
<i>Dictator,</i>	<i>Gong,</i>	<i>Permit,</i>	<i>Psalm,</i>	<i>Old,</i>
<i>Dinner,</i>	<i>Gambol,</i>	<i>Pilgrim,</i>	<i>~Omen,</i>	<i>Hull,</i>
<i>Dig,</i>	<i>Garden,</i>	<i>Placard,</i>	<i>~Open,</i>	<i>Halter,</i>
<i>Ding-dong,</i>	<i>Calendar,</i>	<i>Ponder,</i>	<i>Heart,</i>	<i>Alter,</i>
<i>Emmet,</i>	<i>Kennel,</i>	<i>Rhetoric,</i>	<i>Home,</i>	<i>Harm,</i>
<i>Ember,</i>	<i>King,</i>	<i>Rheum,</i>	<i>Hat,</i>	<i>Arm,</i>
<i>Entering,</i>	<i>Ladder,</i>	<i>Rhomb,</i>	<i>At,</i>	<i>Helmet,</i>
<i>Ephemeral,</i>	<i>Lamina,</i>	<i>Pyrrhus,</i>	<i>Ham,</i>	<i>Elm,</i>
<i>Zed,</i>	<i>Lamp,</i>	<i>Phantom,</i>	<i>Am,</i>	<i>Hill,</i>
<i>Zig-zag,</i>	<i>Landlord,</i>	<i>Philo,</i>	<i>Hemp,</i>	<i>Ill.</i>
<i>Zeugma,</i>	<i>Lank,</i>	<i>Pharynx,</i>	<i>Eruption,</i>	

II. Convert the following Roman letters into Greek characters:

<i>Abakēō,</i>	<i>Gnōphōs,</i>	<i>Zōarkēs,</i>	<i>Historēō,</i>	<i>Xēnōdōkōs,</i>
<i>Abrōtēs,</i>	<i>Gnōrizō,</i>	<i>Hēbē,</i>	<i>Histourgēō,</i>	<i>Xēnizō,</i>
<i>Agalma,</i>	<i>Dapanē,</i>	<i>Hēgēmōn,</i>	<i>Hiērōs,</i>	<i>Xōanōn,</i>
<i>Agkura,</i>	<i>Dardanōs,</i>	<i>Hēdōnē,</i>	<i>Hierōpōmpōs,</i>	<i>Xuraō,</i>
<i>Anēr,</i>	<i>Dēchōmai,</i>	<i>Hēraklēs,</i>	<i>Hiērōphulax,</i>	<i>~Oktō,</i>

1. This, though an uncouth, will nevertheless be found an extremely useful exercise, care being taken, at the same time, to show what the pronunciation, for example, of such a word as ταγγλε (tangle) would be if a true Greek form, and so of the rest.

<i>Arrhētōs,</i>	<i>Dēdrōma,</i>	<i>˘Egmēnōs,</i>	<i>Hiknēōmai,</i>	<i>˘Ogdōōs,</i>
<i>Arithmōs,</i>	<i>Dēmōs,</i>	<i>˘Egōun,</i>	<i>Hilarōs,</i>	<i>˘Obrimōs,</i>
<i>Baskō,</i>	<i>Dēxis,</i>	<i>Thalamōs,</i>	<i>Kakōpathēō,</i>	<i>Paideuō,</i>
<i>Bdēlugma,</i>	<i>Diagraphō,</i>	<i>Thalassa,</i>	<i>Karadōkia,</i>	<i>Panōplōs,</i>
<i>Bēbēlōs,</i>	<i>Drōsōs,</i>	<i>Tharrhēō,</i>	<i>Karpizō,</i>	<i>Pōlus,</i>
<i>Bēmbēx,</i>	<i>Eirōn,</i>	<i>Tharrhunō,</i>	<i>Katakoimaō,</i>	<i>Prōthumōs,</i>
<i>Bēssa,</i>	<i>Errhō,</i>	<i>Theatrōn,</i>	<i>Katakōlumbaō,</i>	<i>Rhēuma,</i>
<i>Bibliōn,</i>	<i>Ektimōs,</i>	<i>Thēēlatōs,</i>	<i>Kērōmatikōs,</i>	<i>Rhēō,</i>
<i>Blaptō,</i>	<i>Elleipō,</i>	<i>Thēēmōsunē,</i>	<i>Kēlōdōrpōs,</i>	<i>Rhiza,</i>
<i>Bōaō,</i>	<i>Emēsia,</i>	<i>Thlibō,</i>	<i>Lambanō,</i>	<i>Sindōn,</i>
<i>Bōiōtōs,</i>	<i>Epeuchōmai,</i>	<i>Thnēskō,</i>	<i>Libanizō,</i>	<i>Skaptō,</i>
<i>Bótrus,</i>	<i>Ephēstia,</i>	<i>Thōazō,</i>	<i>Litanēuō,</i>	<i>Skimmelizō,</i>
<i>Gala,</i>	<i>Zagrcus,</i>	<i>Thorubēō,</i>	<i>Manteuōmai,</i>	<i>Huperthēn,</i>
<i>Galaxia,</i>	<i>Zēphyrōs,</i>	<i>Thrasunō,</i>	<i>Methēkō,</i>	<i>Hupōlōgōs,</i>
<i>Galēnē,</i>	<i>Zēlēmōn,</i>	<i>Thrasucheir,</i>	<i>Mesoikētēs,</i>	<i>Hōplōmachōs,</i>
<i>Gaulōs,</i>	<i>Zētēō,</i>	<i>Thrausantux,</i>	<i>Metastrēphō,</i>	<i>Psittakōs,</i>
<i>Gēlaō,</i>	<i>Zōphērōs,</i>	<i>Idiōtēs,</i>	<i>Nōthrōs,</i>	<i>Psithurizō,</i>
<i>Gēnēthlē,</i>	<i>Zugōn,</i>	<i>Idiōxēnōs,</i>	<i>Nuchōbōrōs,</i>	<i>Psōmiōn.</i>
<i>Glōssa,</i>	<i>Zugōulkōs,</i>	<i>Idmōsunē,</i>	<i>Nēphlē,</i>	

VII. ACCENTUAL MARKS.

I. The ancient Greek is not to be pronounced by accent, but according to the rules of quantity. Still, however, the accents are important to be understood on several accounts, and particularly because they serve to distinguish words.

II. There are three accents in Greek; the *acute*, *grave*, and *circumflex*. The *acute* is denoted by the sign (´); as, φύλαξ. The *grave* is never marked, but lends its sign (`) to the softened acute. The *circumflex* is indicated by (˘); as, κῆπος.

III. In every word there can be but one predominant tone, to which all the rest are subordinate. This is the sharp or acute accent, the fundamental tone of discourse being the grave. Hence the grave requires no mark.

IV. When a word which, by itself, has the acute accent on the last syllable, stands in connexion before other words, the acute tone is softened down, and passes more or less into the grave. Thus, ὀργὴ δὲ πολλὰ ὀρᾶν ἀναγκάζει κακά.

V. The acute is placed on one of the three last syllables of a word, the circumflex on one of the last two.

VI. Certain small words unite themselves so closely, in respect to sense, with the preceding word, that they must be blended with it, as it were, in pronunciation. For this reason they throw back their accent on the preceding word, and appear with none of their own. They are called *enclitics*.

VIII. EXERCISES ON THE ACCENTS.

I. Name the accents in the following Greek passage :

Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίᾳσαν. Ξενοφῶν δὲ ὀπισθοφυλάκων, καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἡγνόμενός τι τὸ πάθος εἶη. Ἐπειδὴ δὲ εἶπε τις αὐτῷ τῶν ἐμπείρων, ὅτι σαφῶς βουλιμιῶσι, καὶ, ἐάν τι φάγωσιν, ἀναστήσονται, παρὶν ἐπὶ τὰ ὑποζύγια, εἴ που ποτὸν ἢ βρωτὸν ὀρώη, ἐδίδον, καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. Ἐπεὶ δὲ τι ἐμφάγοιεν ἀνίσταντο καὶ ἐπορεύοντο.

II. Show why the accents are incorrectly placed on the following words, and where the softened acute ought to be employed :

Βούλομενος,	ἐτέλευτησε,	ἔχων τις κύνα,
ἔξελειν,	σύναντησας,	ἐκόμιζε τὸ αὐτῷ,
σύνδραμοντες,	ᾧμοσε,	αὐτόν ἡρύσαντο,
ἄπεκτεινε,	ἄπόθανοντος,	Ὁ δὲ ὄνος,
πόλεμῖους,	ἐλεῦθερω,	νυκτός ἐγεῖρων,
φόνευετε,	ἐπισκεπτόμενος,	ἐκελευσε τοὺς στρατιώτας,
σῦμφερει,	ἐπὸννειδιστον,	κατὰ κορυφὰς ὄρεων.

IX. APOSTROPHE AND OTHER MARKS.

I. *Apostrophē* is the cutting off of a short vowel at the end of a word when the next word begins with a vowel : and when this takes place it is indicated by the mark (') set over the empty space ; as, ἐπ' εμοῦ, for ἐπὶ ἐμοῦ.

II. When the following word has the rough breathing, and the elided vowel was preceded by a smooth mute, π, κ, or τ, this mute becomes aspirated, i. e., π becomes φ, κ becomes χ, and τ becomes θ; as, ἀφ' οὐ, for ἀπὸ οὐ; οὐχ' ἡμῶν, for οὐκὶ ἡμῶν; ἔθ' ὑμῖν, for ἔτι ὑμῖν.

III. Sometimes, when two vowels come together, one at the end and the other at the beginning of a word, the apostrophe is prevented by placing a ν after the first of the two vowels; as, παῖσιν εἶπεν ἐκεῖνοις.

IV. *Diæresis* is a double dot (¨) put over the second of two vowels, when these follow one after the other, to show that they must be pronounced separately, and not as a diphthong; as, αἰδής, to be pronounced ἀ-ιδής; πρᾶϋς, to be pronounced πρᾱ-ύς. If the acute accent happen to fall on the same vowel which is to receive the double dot of the diæresis, the accent is placed between the dots; as in the word πρᾶϋς.

X. EXERCISES IN APOSTROPHE.

Bring the apostrophe to bear on the following:

ἐπὶ ἐστιοῦχον,	ἔρπετε ὡς τάχιστα,
ἐπὶ ἀξίου.	ταῦτα ἅμα ἡγόρευε,
δεῦρο ἐμοῦ,	ἀνείρπε ὑπὸ αὐτήν,
ποθεῖτε ὑμεῖς,	οἱ δὲ αὖ παρὰ ἡμῶν,
οὐκ ἡγοῖτο ἄν,	λεκτοί τε ἔσποντο,
ἔτι δὲ οὐκ ἔξεις,	ἧ τε ἐκοῦσα εἶπεν,
παρὰ ἐαυτῷ,	κόλπον τε ἔδειξε στέρνα τε ὡς,
ἐστὶ οὐτωςί,	ἦνουν τε ὑπὸ αὐγᾶς,
διὰ ἔτους,	σημεῖα ἰδὼν τότε ἀσπιδῶν,
οὐκ οὐμός,	δέδοικα ἅ χρήζω,
ἀντὶ ὅτου,	ταῦτα αὐτὰ ἕκαστα,
θανμάζετε ὡς,	νῦν δὲ οὔτε ὁμοῖον.

XI. PARTS OF SPEECH, &c.

I. There are eight parts of speech in Greek, the *Article*, *Noun*, *Adjective*, *Pronoun*, *Verb*, *Adverb*, *Preposition*, and *Conjunction*. The Interjections are ranked among adverbs.

II. The Article, Noun, Adjective, and Pronoun are declined by *Genders*, *Cases*, and *Numbers*.

III. There are three *genders*, the *Masculine*, *Feminine*, and *Neuter*; and, to mark the gender, the article is usually employed; namely, \acute{o} for the masculine, η for the feminine, and $\tau\acute{o}$ for the neuter. Thus, \acute{o} *ἄνθρωπος*, "*the man*;" η *γυνή*, "*the woman*;" $\tau\acute{o}$ *χρῆμα*, "*the thing*."

IV. Some nouns, however, are both masculine and feminine; as, \acute{o} , η , *κότινος*, "*the wild olive-tree*." These are said to be of the common gender.

V. There are three *numbers*, the *Singular*, *Dual*, and *Plural*. The singular denotes one, the plural more than one, the dual two or a pair.

VI. There are five cases, the *Nominative*, *Genitive*, *Dative*, *Accusative*, and *Vocative*.

VII. The Ablative in Greek is the same in form with the Dative, and therefore has no separate name.

XII. GENERAL RULES.

I. Nouns of the neuter gender have the nominative, accusative, and vocative alike in all numbers, and these cases in the plural end always in *a*.

II. The nominative and vocative plural are alike.

III. The nominative, accusative, and vocative dual are alike, as also the genitive and dative.

IV. The dative singular in all three declensions ends in *ι*. In the first and second, however, the *ι* is written under or subscribed.

V. The genitive plural ends always in *ων*.

XIII. THE ARTICLE.

I. The article is a word prefixed to a noun, and serving to ascertain or define it. Its declension is as follows :

Singular.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neuter.</i>	
<i>Nom.</i>	ὁ	ἡ	τό	<i>the.</i>
<i>Gen.</i>	τοῦ	τῆς	τοῦ	<i>of the.</i>
<i>Dat.</i>	τῷ	τῇ	τῷ	<i>to or for the.</i>
<i>Acc.</i>	τόν	τήν	τό	<i>the.</i>
<i>Voc.</i>	wanting.	*	*	*

Dual.

<i>Nom.</i>	τώ	τά	τώ	<i>the two.</i>
<i>Gen.</i>	τοῖν	ταῖν	τοῖν	<i>of the two.</i>
<i>Dat.</i>	τοῖν	ταῖν	τοῖν	<i>to or for the two.</i>
<i>Acc.</i>	τώ	τά	τώ	<i>the two.</i>
<i>Voc.</i>	wanting.	*	*	*

Plural.

<i>Nom.</i>	οἱ	αἱ	τά	<i>the.</i>
<i>Gen.</i>	τῶν	τῶν	τῶν	<i>of the.</i>
<i>Dat.</i>	τοῖς	ταῖς	τοῖς	<i>to or for the.</i>
<i>Acc.</i>	τούς	τάς	τά	<i>the.</i>
<i>Voc.</i>	wanting.	*	*	*

XIV. EXERCISES ON THE ARTICLE.

Give the Greek for the following parts of the article :

1. Nom. plural masc. and genitive dual feminine.
2. Acc. sing. fem. and dative sing. masculine.
3. Genitive plural masc. and nom. singular feminine.
4. Nom. dual fem. and accus. sing. neuter.
5. Dative sing. masc. and nom. sing. neuter.
6. Nom. dual masc. and nom. plural feminine.
7. Accus. plural neuter and gen. sing. masculine.
8. Accus. sing. masc. and nom. plural neuter.
9. Dative plural masc. and gen. sing. feminine.

10. Accus. plural fem. and gen. dual masculine.
11. Gen. sing. neuter and dat. plural feminine.
12. Accus. plural masc. and nom. dual neuter.
13. Dative sing. neuter and dative plural feminine.
14. Nom. accus. dative and gen. singular masculine.
15. Dative accus. nom. and gen. dual feminine.
16. Accus. gen. nom. and dative plural masculine.
17. Gen. nom. accus. and dative singular feminine.
18. Nom. sing., nom. plural, nom. dual masculine.
19. Dative accus. nom., genitive plural feminine.
20. Accus. sing., accus. plural, accus. dual feminine.
21. Dative sing., dative dual, dative plural masculine.
22. Gen. singular, dual, and plural feminine.
23. Nom. dual feminine, nom. sing. and plural neuter.
24. Accus. singular, dual, and plural neuter.

XV. NOUNS.

I. The Declensions of Nouns are three, corresponding to the first three declensions in Latin.

II. The *First Declension* has four terminations : *two feminine*, *a* and *η* ; and *two masculine*, *ας* and *ης*.

III. The *Second Declension* has two terminations, *ος* and *ον*. Nouns in *ος* are generally *masculine*, sometimes *feminine* ; nouns in *ον* are always *neuter*.

IV. The *Third Declension* ends in *a, ι, υ, neuter* ; *ω feminine* ; and *ν, ξ, ρ, σ, ψ, of all genders* ; and increases in the genitive, that is, the genitive and the other oblique cases, excepting the vocative, exceed the nominative singular in length by their respective terminations.

XVI. EXERCISE ON THE DECLENSIONS.

Name the declensions to which the following nouns belong, according to their terminations :

ἀγγελία,	δαίμων,	λάμπας (gen. -αδος),
διάκονος,	παρθένος,	χειροτέχνης,
ἔλαιον,	τιμή,	κέλευθος,
ἥβη,	ἄγκυρα,	σῶμα (neuter),

θήρ,	γίγας,	κοχλίας (gen. -ου),
ἄστυ,	ψάρ,	αἰτία,
λόγος,	μάρτυρ,	βούλευμα (neuter),
ἀλήθεια,	ἄνεμος,	πελειάς (gen. -αδος),
φοίνιξ,	θάλασσα,	ταμίας (gen. -ου),
λαίλαψ,	ἄναξ,	βίβλος,
αἰών,	μέλι,	βιβλίον,
ρόδον,	φωνή,	φῶς (neuter),
νεφέλη,	πρόβατον,	κόρυς,
ἀκινάκης,	ῥίς,	σάλπιγξ.
λάρναξ,	θύρα,	

XVII. FIRST DECLENSION.

Terminations.

-α } feminine.	-ας } masculine.
-η }	-ης }

I. Nouns in *ρα* and *α* pure, that is, *α* preceded by a vowel, together with some proper names, as *Λήδα*, *Ἀνδρομέδα*, *Φιλομήλα*, and also the substantive *ἀλαλά*, “*a war-cry*,” have the genitive in *ας*, and retain their *α* through all the cases of the singular.

II. All the contracted nouns of this declension likewise retain the *α* in the genitive and other cases of the singular; as, *μνᾶ* (contracted from *μνάα*), gen. *μνᾶς*, dative *μνᾷ*, &c.

III. All other nouns in *α* have the genitive in *ης* and the dative in *η*; but in the accusative and vocative they resume their *α*.

IV. Nouns in *η* retain the *η* throughout the singular number, making the accusative in *ην* and the vocative in *η*.

EXAMPLES.

ἡ ἡμέρα, “*the day*.”

Singular.	Dual.	Plural.
N. ἡ ἡμέρ-α,	N. τὰ ἡμέρ-α,	N. αἱ ἡμέρ-αι,
G. τῆς ἡμέρ-ας,	G. ταῖν ἡμέρ-αιν,	G. τῶν ἡμέρ-ων,
D. τῇ ἡμέρ-α,	D. ταῖν ἡμέρ-αιν,	D. ταῖς ἡμέρ-αις,
A. τὴν ἡμέρ-αν,	A. τὰ ἡμέρ-α,	A. τὰς ἡμέρ-ας,
V. ἡμέρ-α.	V. ἡμέρ-α.	V. ἡμέρ-αι.

ἡ σοφία, "wisdom."

Singular.	Dual.	Plural.
N. ἡ σοφί-α,	N. τὰ σοφί-α,	N. αἱ σοφί-αι,
G. τῆς σοφί-ας,	G. ταῖν σοφί-αιν,	G. τῶν σοφί-ων,
D. τῇ σοφί-ᾳ,	D. ταῖν σοφί-αιν,	D. ταῖς σοφί-αις,
A. τὴν σοφί-αν,	A. τὰ σοφί-α,	A. τὰς σοφί-ας,
V. σοφί-α.	V. σοφί-α.	V. σοφί-αι.

ἡ δόξα, "the opinion."

Singular.	Dual.	Plural.
N. ἡ δόξ-α,	N. τὰ δόξ-α,	N. αἱ δόξ-αι,
G. τῆς δόξ-ης,	G. ταῖν δόξ-αιν,	G. τῶν δόξ-ων,
D. τῇ δόξ-ῃ,	D. ταῖν δόξ-αιν,	D. ταῖς δόξ-αις,
A. τὴν δόξ-αν,	A. τὰ δόξ-α,	A. τὰς δόξ-ας,
V. δόξ-α.	V. δόξ-α.	V. δόξ-αι.

ἡ κεφαλῆ, "the head."

Singular.	Dual.	Plural.
N. ἡ κεφαλ-ή,	N. τὰ κεφαλ-ά,	N. αἱ κεφαλ-αί,
G. τῆς κεφαλ-ῆς,	G. ταῖν κεφαλ-αῖν,	G. τῶν κεφαλ-ῶν,
D. τῇ κεφαλ-ῇ,	D. ταῖν κεφαλ-αῖν,	D. ταῖς κεφαλ-αῖς,
A. τὴν κεφαλ-ήν,	A. τὰ κεφαλ-ά,	A. τὰς κεφαλ-άς,
V. κεφαλ-ή.	V. κεφαλ-ά.	V. κεφαλ-αί.

V. Nouns in *ας* make the genitive in *ον*, and the remaining cases like those of *ἡμέρα*.

VI. Nouns in *ης* make the genitive in *ον*, and the remaining cases like those of *κεφαλῆ*.

VII. The vocative of words in *ης* and *ας* is formed by rejecting *ς*; but the following in *ης* have the vocative in *α*:
 1. Those which have a *τ* before the *ης*; as, *προφήτης*, *προφήτᾱ*; *ἐργάτης*, *ἐργάτᾱ*. 2. Those ending in *πης*; as, *κυνώπης*, *κυνῶπᾱ*. 3. Words compounded with *μετρέω*, *πωλέω*, *τρίβω*; as, *γεωμέτρης*, "a geometer," voc. *γεωμέτρᾱ*; *βιβλιοπώλης*, "a bookseller," voc. *βιβλιοπῶλᾱ*; *παιδοτρίβης*, "a teacher of gymnastics," voc. *παιδοτριβά*. 4. Names of nations and communities; as, *Σκύθης*, "a Scythian," voc. *Σκύθᾱ*; *Πέρσης*, "a Persian," voc. *Πέρσᾱ*. But *Πέρσης*, a man's name, *Perses*, makes *Πέρση*.

EXAMPLES.

ὁ νεανίας, "the youth."

Singular.	Dual.	Plural.
N. ὁ νεανί-ας,	N. τὼ νεανί-α,	N. οἱ νεανί-αι,
G. τοῦ νεανί-ου,	G. τοῖν νεανί-αιν,	G. τῶν νεανί-ων,
D. τῷ νεανί-α,	D. τοῖν νεανί-αιν,	D. τοῖς νεανί-αις,
A. τὸν νεανί-αν,	A. τὼ νεανί-α,	A. τοὺς νεανί-ας,
V. νεανί-α.	V. νεανί-α.	V. νεανί-αι.

ὁ τελώνης, "the tax-gatherer."

Singular.	Dual.	Plural.
N. ὁ τελών-ης,	N. τὼ τελών-α,	N. οἱ τελών-αι,
G. τοῦ τελών-ου,	G. τοῖν τελών-αιν,	G. τῶν τελών-ων,
D. τῷ τελών-η,	D. τοῖν τελών-αιν,	D. τοῖς τελών-αις,
A. τὸν τελών-ην,	A. τὼ τελών-α,	A. τοὺς τελών-ας,
V. τελών-η.	V. τελών-α.	V. τελών-αι.

XVIII. EXERCISES ON THE FIRST DECLENSION.

PRELIMINARY RULES.¹

1. Nouns referring to the same person or thing agree in case; as, Ἡρα ἡ θεά, "*Juno the goddess*;" ἡ λίμνη Ἐρυθραί, "*the estuary Erythræ*."

2. One noun governs another in the genitive when the latter refers to a different person or thing from the former; as, ῥωμὴ ψυχῆς, "*firmness of soul*."

3. Any verb may have the same case after it as before it when both words refer to the same person or thing; as, Ἡρα ἦν θεά, "*Juno was a goddess*;" σοφία ἐστὶ τιμή, "*wisdom is honour*."

Vocabulary.

ἐστὶ	. . . .	he, she, or it is.
εἰσὶ	. . . .	they are.
ἦν	. . . .	he, she, or it was.
ἦσαν	. . . .	they were.
καὶ	. . . .	and.
ἢ	. . . .	or.

1. A few simple rules of syntax are here anticipated, in order to serve as a basis for the construction of short sentences in the exercises. The brief vocabulary following immediately after is given with the same view.

I.

In what cases and numbers are the following words found?

θύραν,	οἰκίας,	γλώσσης,	Αἰνείου,	ἄγορᾱς,
θύραιν,	οἰκίαν,	γλῶσσαν,	Αἰνείαν,	φιλῆαιν,
θύραις,	οἰκίαιν,	γλῶσσαις,	Αἰνεία,	ᾠδῇ,
θύρας,	οἰκίαι,	γλῶσση,	μονῆαι,	ταμίον,
θυρῶν,	οἰκία,	γλῶσση,	μονίου,	χειροτέχνα,
θύρα,	οἰκίαις,	δίψαν,	μονίας,	σελήναιν,
θύρα,	οἰκιῶν,	δίψη,	μονιῶν,	ἀληθεία,
θύραι,	αἰτίαιν,	δίψαις,	Ἀτρείδου,	θαλασσῶν,
ἔδρας,	αἰτίαις,	κώμης,	Ἀτρείδην,	γεφύραις,
ἔδρα,	αἰτίαι,	κώμας,	ἄκινᾶκη,	σκίαν,
ἔδραν,	αἰτία,	κώμαι,	ἄκινάκης,	τιμῆς,
ἔδραις,	αἰτίας,	κώμην,	ἄκινάκα,	φώνην,
ἐδρῶν,	αἰτίαν,	κωμῶν,	ἄκινάκας,	ἀγκυρῶν.

II.

Translate the following, and name, at the same time, the gender, number, and case.

γέφυρα, " <i>a bridge</i> ,"	μάχαιρα, " <i>a sword</i> ,"
γεφύρα,	μαχαίρας,
γεφύραιν,	μαχαίραις,
γεφύρας,	μάχαιραι,
γεφυρῶν,	μάχαιραν,
γέφυραι,	μαχαίρα,
γεφύραις,	μαχαίραιν,
γεφύραν.	μαχαιρῶν.
τιμή, " <i>honour</i> ,"	μοῦσα, " <i>a muse</i> ,"
τιμῇ,	μοῦσαν,
τιμήν,	μούσαιν,
τιμῆς,	μούσης,
τιμά,	μούσας,
τιμαί,	μούση,
τιμαῖς,	μούσαις,
τιμαῖν.	μοῦσαι.

ταμίᾱς, “a steward,”	ποιητῆς, “a poet,”
ταμία,	ποιητά,
ταμία,	ποιητῇ,
ταμίου,	ποιητήν,
ταμίαις,	ποιητοῦ,
ταμίαν,	ποιηταῖς,
ταμίᾱς,	ποιητάς,
ταμιαῖν.	ποιηταί.

III.

Translate the following, and show the government :

Ἡ σκιὰ τῆς οἰκίας.—ἡ θύρα ταῖν οἰκιαῖν.—ἡ ἀληθεία τῆς φιλίας.—ἡ φωνὴ τῆς μουσῆς.—ἡ αἰτία τῆς βροντῆς.—ἡ νίκη τῆς ἀρετῆς.—ἡ ῥίζα τῆς γλώσσης.—ἡ ἄμιλλα τῆς θαλάττης.—τῆς θύρας τῆς γέφυρας.—τῇ φωνῇ τῆς βροντῆς.—ταῖς νίκαις τῶν μουσῶν.—τῶν ῥιζῶν τῶν γλωσσῶν.—τὰς ἀμίλλας ταῖν θαλατταῖν.—τῇ ἀληθείᾳ καὶ τῇ φιλίᾳ.—τῆς γέφυρας καὶ τῆς θαλάττης.—τῶν νικῶν καὶ τῶν μουσῶν.—τῆς γλώσσης καὶ τῆς φωνῆς.—τὴν αἰτίαν καὶ τὴν φωνὴν τῆς βροντῆς.

Ὁ ποιητῆς τῆς ἀγορᾶς.—ὁ μαθητῆς τῆς στοᾶς.—ὁ ταμίας τῆς γέφυρας.—ὁ προφήτης τῆς νίκης.—τῷ ποιητῇ τῶν μουσῶν.—τοῖς μαθηταῖς τῆς ἀρετῆς.—τῶν ταμιῶν τῆς ἀγορᾶς.—τοῖν προφηταῖν τῆς ἀληθείας.—τὸ ναυτὰ τῆς θαλάττης.—τοῖν ἀθληταῖν τῆς ἀμίλλης.—τοῖς στρατιωταῖς τοῦ Αἰνείου.—τοῦ ταῖν οἰκιαῖν δεσπότου.—τοὺς τῶν πολιτῶν δικαστάς.—τῷ μαθητῇ καὶ τῷ ναύτῃ.—τοῦ ταμίου καὶ τοῦ τῆς ἀμίλλης ἀθλητοῦ.—τὸν ταμίαν καὶ τοὺς προφητάς καὶ τὴν τοῦ ποιητοῦ ὥδην.—τὸ ποιητά καὶ τὸ μαθητά καὶ τὸ ναυτά τῶν πολιτῶν.

Ἡ σελήνη ἐστὶ πλανήτης.—αἱ ἀρεταὶ εἰσὶν αἱ θύραι τῆς τιμῆς.—ὁ ταμίας καὶ ὁ ναύτης εἰσὶ πολῖται.—ὁ νεανίας ἦν ποιητής.—ὁ προφήτης ἦν δικαστής.—οἱ στρατιῶται ἦσαν ἀθληταί.—Ἰταλία ἐστὶ χώρα.—μέθη ἐστὶ μανία.—οἱ μαθηταί καὶ οἱ τεχνिताί εἰσὶ δικασταί τῆς ἀμίλλης.

—οἱ κλεπταὶ ἦσαν ναυταί, καὶ ἡ ἀγέλη τοῦ ἀρότου ἦν ἡ λεία.—οἱ ὀπλιταί καὶ ἡ στρατία καὶ αἱ τῶν νεανιῶν συμφοραὶ ἦσαν ἡ τῆς λύπης αἰτία.—ὁ τῶν πολιτῶν ταμίας ἦν τῆς νίκης ἀρχή.

IV.

Convert the following ungrammatical Greek into grammatical, so as to suit the English words opposite :

<i>Robbers in the country of Asia.</i>	Ληστῆς ἐν ὁ χώρα ὁ Ἀσία.
<i>Of soldiers in Athens.</i>	Στρατιώτης ἐν Ἀθῆναι.
<i>Days of despondency and flight.</i>	Ἡμέρα ὁ ἀθυμία καὶ φυγή.
<i>In Sellasia there was peace.</i>	Ἐν Σελλασία ἦν εἰρήνη.
<i>The tongue is the cause of conflict.</i>	Ὁ γλῶσσα ἐστὶν αἰτία μάχη.
<i>The kingdoms of the earth.</i>	Ὁ βασιλεία ὁ γῆ.
<i>The guard of Theramenes.</i>	Ὁ φρουρά ὁ Θηραμένης.
<i>Of the council and the assembly.</i>	Ὁ βουλή καὶ ὁ ἐκκλησία.
<i>The beginnings of naval commands.</i>	Ὁ ἀρχή ναυαρχία.
<i>Of the battles of the sea.</i>	Ὁ μάχη ὁ θάλαττα.
<i>For Mitylene and the promontory Malea.</i>	Ὁ Μιτυλήνη καὶ ὁ ἄκρα ὁ Μαλέα.
<i>In the battle of the Arginusæ.</i>	Ἐν ὁ μάχη αἱ Ἀργινοῦσαι.
<i>The two councils of the day.</i>	Ὁ βουλή ὁ ἡμέρα.
<i>The two men of Eubæa.</i>	Ὁ ἄνθρωπος Εὐβοία.
<i>Thunderings and lightning, and flights of citizens.</i>	Βροντή καὶ ἀστράπη καὶ πολίτης φυγή.
<i>Of Asia and Macedonia.</i>	Ἀσία καὶ Μακεδονία.
<i>The two satraps and the two commands.</i>	Ὁ σατράπης καὶ ὁ ἀρχή.

XIX. SECOND DECLENSION.

Terminations.

-ος, masculine, sometimes feminine.

-ον, neuter.

EXAMPLES.

ὁ λόγος, "the discourse."

Singular.	Dual.	Plural.
N. ὁ λόγ-ος,	N. τὸ λόγ-ω,	N. οἱ λόγ-οι,
G. τοῦ λόγ-ον,	G. τοῖν λόγ-οιν,	G. τῶν λόγ-ων,
D. τῷ λόγ-ω,	D. τοῖν λόγ-οιν,	D. τοῖς λόγ-οις,
A. τὸν λόγ-ον,	A. τὸ λόγ-ω,	A. τοὺς λόγ-ους,
V. λόγ-ε.	V. λόγ-ω.	V. λόγ-οι.

ἡ φηγός, "the beech."

Singular.	Dual.	Plural.
N. ἡ φηγ-ός,	N. τὰ φηγ-ώ,	N. αἱ φηγ-οί,
G. τῆς φηγ-οῦ,	G. ταῖν φηγ-οῖν,	G. τῶν φηγ-ῶν,
D. τῇ φηγ-ῷ,	D. ταῖν φηγ-οῖν,	D. ταῖς φηγ-οῖς,
A. τὴν φηγ-όν,	A. τὰ φηγ-ώ,	A. τὰς φηγ-ούς,
V. φηγ-έ.	V. φηγ-ώ.	V. φηγ-οί.

τὸ σῦκον, "the fig."

Singular.	Dual.	Plural.
N. τὸ σῦκ-ον,	N. τὸ σῦκ-ω,	N. τὰ σῦκ-α,
G. τοῦ σῦκ-ον,	G. τοῖν σῦκ-οιν,	G. τῶν σῦκ-ων,
D. τῷ σῦκ-ω,	D. τοῖν σῦκ-οιν,	D. τοῖς σῦκ-οις,
A. τὸ σῦκ-ον,	A. τὸ σῦκ-ω,	A. τὰ σῦκ-α,
V. σῦκ-ον.	V. σῦκ-ω.	V. σῦκ-α.

XX. EXERCISES ON THE SECOND DECLENSION.

I.

In what cases and numbers are the following words found ?

νόμω,	ἄνθρωπος,	δένδρον,	ὄργανω,
νόμῳ,	ἀνθρώπους,	δένδρων,	στεφάνῳ,
νόμων,	ἄνθρωποι,	δένδρω,	θεόν,
νόμοι,	ἀνθρώπω,	δένδροιν,	ὄμιλε,
νόμοις,	ἀνθρώπῳ,	δένδρα,	χρόνοι,
νόμοιν,	ἄνθρωπον,	δένδρῳ,	θρόνον,
νόμῃ,	ἄνθρωπε,	δώρις,	ρόδα,

νόμους,	ἄγγέλων,	δώρων,	προβάτων,
νόμον,	ἄγγέλοις,	δῶρα,	ζῶων,
ὁδοῖν,	ἄγγέλου,	μήλων,	οἶνων,
ὁδέ,	ἄγγέλους,	μήλων,	σίδηρον,
ὁδώ,	ἄγγέλοι,	μήλοις,	βαρβιῖτω.

II.

Translate the following, and name, at the same time, the number and case.

ἥλιος, " <i>the sun</i> ,"	ἵππος, " <i>a horse</i> ,"
ἥλιον,	ἵπποις,
ἥλιε,	ἵππῳ,
ἥλιον,	ἵππων,
ἥλιους,	ἵππους.
ἥλιῳ,	κέντρον, " <i>a goad</i> ,"
ἥλίῳ,	κέντρῳ,
ἥλοιιν.	κέντρα,
θάνᾱτος, " <i>death</i> ,"	κέντροις.
θάνατον,	ἄδελφός, " <i>a brother</i> ,"
θανάτου,	ἄδελφῷ,
θανάτοις,	ἄδελφούς,
θανάτῳ.	ἄδελφῶν.
υἱός, " <i>a son</i> ,"	πῶλος, " <i>a young steed</i> ,"
υἱέ,	πῶλους,
υἱοῖς,	πῶλοι,
υἱόν.	πῶλων,
ἄνεμος, " <i>a wind</i> ,"	πῶλον.
ἀνέμοις,	σφυρόν, " <i>the ankle</i> ,"
ἀνέμων,	σφυρῷ,
ἀνέμοιν,	σφυρά,
ἀνέμῳ.	σφυροῖς.
τέκνον, " <i>a child</i> ,"	χρησμός, " <i>an oracle</i> ,"
τέκνα,	χρησμός,
τέκνων,	χρησμῷ,
τέκνοιιν.	χρησμῶ.

III.

Translate the following, and show the government :

Ὁ λόγος τοῦ ἀνθρώπου.—τοῦ καρποῦ τῶν δένδρων.—
τὸ παιδίον τοῦ Ἱπποκενταύρου.—οἱ τῶν ἀνθρώπων θυμοί.
—Πτολεμαῖος ὁ τοῦ Πτολεμαίου υἱός.—ἡ τοῦ Βάκχου ἄμ-
πελος.—οἱ τῶν θεῶν νόμοι.—τὰ τῆς νήσου ῥόδα.—τῶν
ζῶων καὶ τοῖν τέκνοιν.—τοὺς τῶν ξένων δόμους, καὶ τὰ
τῶν Ῥωμαίων ὄπλα.—ἡ βίβλος τῶν νόμων.—οἱ τοῦ ὤκεα-
νοῦ ἄνεμοι.—τοῖς τῶν δένδρων μήλοις.—ὁ οἶνος τῆς ἀμπέ-
λου.—τὰ πυλωρῶν κλεῖθρα.—τὰ τῶν ἀσπίδων σημεῖα, καὶ
ὁ τῶν ὅπλων κόσμος.

Ὁ λόγος τῆς ψυχῆς εἰδωλον ἐστὶ.—Ἡ Αἴγυπτος δῶρόν
ἐστι τοῦ Νείλου.—ὁ ἥλιος καὶ ἡ σελήνη ἦσαν θεοὶ τῶν
Αἰγυπτίων.—οἱ πυγμαῖοι καὶ οἱ γέραννοι ἦσαν ἀντιμαχη-
ταί.—Ἡ ἀρχὴ τοῦ πλούτου ἐστὶν ἡ ἀρχὴ τῶν πονῶν.—Ὡ
ἄνθρωπε, οἶνος ἐστὶ κάτοπτρον τῆς καρδίας.—Ἰναχος ἦν
υἱός Ὡκεανοῦ.—Αἱ νεφέλαι τοῦ οὐρανοῦ ἔχουσι¹ βροντὴν
καὶ ἀστραπὴν καὶ χαλάζαν.—Οἱ ἄνεμοι τῆς θαλάττης εἰσὶ
φόβος τοῖς ναυταῖς.—Οἱ πτωχοὶ ἔχουσι τὴν βασιλείαν τοῦ
οὐρανοῦ.—Λιμὸς ἔχει τὴν γῆν Αἰγύπτου.—Ὁ κόσμος ἐστὶ
σκηνή, καὶ ὁ βίος ἐστὶ πάροδος.—Ὁ Θεὸς ἔχει τὸν βίον
καὶ τὴν τελευτὴν τῶν ἀνθρώπων.—Θάνατος καὶ ζωὴ, πόνος
καὶ ἡδονή, πλοῦτος καὶ πενία, εἰσὶν ἀνθρώποις.—Ἐχει
τυρὸν καὶ ἄρτον, οἶνον καὶ σταφύλας.—Στρατηγοὶ καὶ λο-
χαγοὶ ἦσαν ἐν ταῖς τῶν Ἀθηναίων σκηναῖς.—Ἀλκιβιάδης
καὶ τὰ ἀνδράποδα ἦσαν ἐν τῇ ὁδῷ, καὶ ἦν φόβος Ἀρχιδάμω
καὶ τοῖς στρατιώταις.—Ἐχει τόξον καὶ φαρέτραν καὶ βάρ-
διτον καὶ ῥόδα.—Ἡ μάχη τῶν Ῥωμαίων ἐν Φαρσάλω.—Αἴ-
ολος ἦν κύριος τῶν ἀνέμων.—Ὁ βουκόλος ἦν ἐν τῇ ἐρήμῳ
καὶ ὁ μόσχος ἐν τῷ ποταμῷ.—Βρέννος ἦν στρατηγὸς τῶν
Γαλατῶν.—Τοῖς κατασκόποις τῆς χώρας ἦν ὑδάτιον ἐν
πέτρᾳ.

1. Ἐχει, "he, she, or it has," and ἔχουσι, "they have," being active in meaning, take the accusative. The regular rule will be introduced in the course of a few pages.

IV.

Convert the following ungrammatical Greek into grammatical, so as to suit the English words opposite :

<i>Men have troubles in life.</i>	Ὁ ἄνθρωπος ἔχουσι πόνος ἐν ὁ βίος.
<i>Oh lord of the rivers and the deep !</i>	Κύριος ὁ ποταμὸς καὶ ὁ πόντος.
<i>The thieves have the bull.</i>	Ὁ κλέπτης ἔχουσι ὁ ταῦρος.
<i>The fables of the poets, and the treasures of song.</i>	Ὁ ὁ ποιητῆς μῦθος, καὶ ὁ ὁ ᾠδὴ θησαυρός.
<i>Bands and leaders of bands are in the gates of Orchomenus.</i>	Λόχος καὶ λοχαγέτης εἰσὶν ἐν ὁ πύλῃ Ὀρχομενός.
<i>He has the shoulders, and head, and eyes, and hair of Adrastus.</i>	Ἔχει ὁ ὦμος, καὶ ὁ κεφαλὴ, καὶ ὁ ὀφθαλμὸς, καὶ ὁ κόμη ὁ Ἀδραστος.
<i>The arms of the army of the Argives.</i>	Ὁ ὄπλον ὁ ὁ Ἀργεῖος στρατός.
<i>The heavy-armed men were in the ditch.</i>	Ὁ ὀπλίτης ἦσαν ἐν ὁ τάφρος.
<i>Oh Olympus of the gods !</i>	ὦ Ὀλυμπος ὁ θεός !
<i>Oh two children of the muse !</i>	ὦ τέκνον ὁ Μοῦσα !
<i>In Paros, an island of the sea, were the twins of the goddess.</i>	Ἐν Πάρος, νῆσος ὁ θάλαττα, ἦσαν ὁ δίδυμος ὁ θεά.
<i>A merchant of the Peloponnesus has gold and silver.</i>	Ἐμπορος ὁ Πελοπόννησος ἔχει χρυσὸς καὶ ἄργυρος.
<i>There are crocodiles in the Nile, a river of Egypt.</i>	Εἰσὶ κροκόδειλος ἐν ὁ Νεῖλος, ποταμὸς ὁ Αἴγυπτος.
<i>Of the triangles, the side, and of the centre of the circle.</i>	Ὁ τρίγωνον ὁ πλευρὰ, καὶ ὁ κέντρον ὁ κύκλος.
<i>The triangles are ABΓ and ΚΑΜ, the two diameters are ΡΣΤ and ΦΧΘ, and the two sides are ΟΠ and ΔΕ.</i>	Ὁ τρίγωνον εἰσὶ ABΓ καὶ ΚΑΜ, ὁ διάμετρος εἰσὶ ΡΣΤ καὶ ΦΧΘ, καὶ ὁ πλευρὰ εἰσὶ ΟΠ καὶ ΔΕ.

XXI. ADJECTIVE.

I. The Declensions of Adjectives are *three*.

II. The First Declension of Adjectives has *three* terminations, the second *two*, the third *one*.

III. Adjectives of three terminations are the most numerous, and have the feminine always in *η* except when preceded by a vowel or the letter *ρ*, in which case it ends in *α*. Thus,

δειλός,	δειλή,	δειλόν,	"cowardly;"
καλός,	καλή,	καλόν,	"handsome;"
σοφός,	σοφή,	σοφόν,	"wise."

But,

φίλιος,	φιλία,	φίλιον,	"friendly;"
ἅγιος,	ἁγία,	ἅγιον,	"holy;"
ιερός,	ιερά,	ιερόν,	"sacred."

IV. The masculine termination in *ος* and the neuter in *ον* are inflected after the second declension of nouns. The feminine termination in *η* or *α* is inflected after the first declension of nouns.

V. Adjectives in *οος*, however, have the feminine in *η*; as, ὀγδοος, ὀγδόη; θοός, θοή. But, when *ρ* precedes, these have also *α*; as, ἀθρόος, ἀθρόα.

XXII. ADJECTIVES IN *ος*, *η*, *ον*, AND *οος*, *α*, *ον*.

σοφός, σοφή, σοφόν, "wise."

Singular.

Masc.	Fem.	Neut.
N. σοφ-ός,	σοφ-ή,	σοφ-όν,
G. σοφ-ου,	σοφ-ης,	σοφ-ου,
D. σοφ-ῶ,	σοφ-ῇ,	σοφ-ῷ,
A. σοφ-όν,	σοφ-ήν,	σοφ-όν,
V. σοφ-έ,	σοφ-ή,	σοφ-όν.

Dual.

Masc.	Fem.	Neut.
N. σοφ-ῶ,	σοφ-ά,	σοφ-ῶ,
G. σοφ-οῖν,	σοφ-αῖν,	σοφ-οῖν,
D. σοφ-οῖν,	σοφ-αῖν,	σοφ-οῖν,
A. σοφ-ῶ,	σοφ-ά,	σοφ-ῶ,
V. σοφ-ῶ,	σοφ-ά,	σοφ-ῶ.

Plural.

Masc.	Fem.	Neut.
N. σοφ-οί,	σοφ-αί,	σοφ-ά,
G. σοφ-ῶν,	σοφ-ῶν,	σοφ-ῶν,
D. σοφ-οῖς,	σοφ-αῖς,	σοφ-οῖς,
A. σοφ-ούς,	σοφ-άς,	σοφ-ά,
V. σοφ-οί,	σοφ-αί,	σοφ-ά.

ἱερός, ἱερά, ἱερόν, "sacred."

Singular.			Dual.		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. ἱερ-ός,	ἱερ-ά,	ἱερ-όν,	N. ἱερ-ώ,	ἱερ-ά,	ἱερ-ώ,
G. ἱερ-οῦ,	ἱερ-ᾶς,	ἱερ-οῦ,	G. ἱερ-οῖν,	ἱερ-αῖν,	ἱερ-οῖν,
D. ἱερ-ῶ,	ἱερ-ᾷ,	ἱερ-ῶ,	D. ἱερ-οῖν,	ἱερ-αῖν,	ἱερ-οῖν,
A. ἱερ-όν,	ἱερ-άν,	ἱερ-όν,	A. ἱερ-ώ,	ἱερ-ά,	ἱερ-ώ,
V. ἱερ-έ,	ἱερ-ά,	ἱερ-όν.	V. ἱερ-ώ,	ἱερ-ά,	ἱερ-ώ.

Plural.

Masc.	Fem.	Neut.
N. ἱερ-οί,	ἱερ-αί,	ἱερ-ά,
G. ἱερ-ῶν,	ἱερ-ῶν,	ἱερ-ῶν,
D. ἱερ-οῖς,	ἱερ-αῖς,	ἱερ-οῖς,
A. ἱερ-ούς,	ἱερ-άς,	ἱερ-ά,
V. ἱερ-οί,	ἱερ-αί,	ἱερ-ά.

XXII. ADJECTIVES IN *ος, ος, ον*, OR OF TWO TERMINATIONS.

ἔνδοξος, ἔνδοξος, ἔνδοξον, "glorious."

Singular.			Dual.		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. ἔνδοξ-ος,	ἔνδοξ-ος,	ἔνδοξ-ον,	N. ἐνδόξ-ω,	ἐνδόξ-ω,	ἐνδόξ-ω,
G. ἐνδόξ-ου,	ἐνδόξ-ου,	ἐνδόξ-ου,	G. ἐνδόξ-οιν,	ἐνδόξ-οιν,	ἐνδόξ-οιν,
D. ἐνδόξ-ω,	ἐνδόξ-ω,	ἐνδόξ-ω,	D. ἐνδόξ-οιν,	ἐνδόξ-οιν,	ἐνδόξ-οιν,
A. ἔνδοξ-ον,	ἔνδοξ-ον,	ἔνδοξ-ον,	A. ἐνδόξ-ω,	ἐνδόξ-ω,	ἐνδόξ-ω,
V. ἔνδοξ-ε,	ἔνδοξ-ε,	ἔνδοξ-ον.	V. ἐνδόξ-ω,	ἐνδόξ-ω,	ἐνδόξ-ω.

Plural.

Masc.	Fem.	Neut.
N. ἔνδοξ-οι,	ἔνδοξ-οι,	ἐνδόξ-α,
G. ἐνδόξ-ων,	ἐνδόξ-ων,	ἐνδόξ-ων,
D. ἐνδόξ-οις,	ἐνδόξ-οις,	ἐνδόξ-οις,
A. ἐνδόξ-ους,	ἐνδόξ-ους,	ἐνδόξ-α,
V. ἐνδόξ-οι,	ἐνδόξ-οι,	ἐνδόξ-α.

XXIII. EXERCISES ON ADJECTIVES IN *ος, η, ον, &c.*

PRELIMINARY RULES.

I. An adjective agrees with its substantive in gender, number, and case; as, οἱ καλοὶ ἄνθρωποι, "*the handsome men*;" αἱ καλαὶ παρθέναι, "*the beautiful maidens*;" τὰ δίκαια πράγματα, "*the just things*."

II. A verb signifying actively governs the accusative; as, τύπτει τὸν ἄνθρωπον, "*he strikes the man*;" ἔχουσι πλοῦτον, "*they have wealth*."

I.

Translate the following, and name, at the same time, the gender, case, and number of each :

Θανάτου αἰφνιδίου.	ἐλευθέρων συμμάχων.
δόξης μεγάλης.	ἐλευθέρα ἀγορά !
θηρία ἄγρια.	χρυσίον ἐπίσημον.
ὄνοι ἄγριοι.	χώραν ἐπιτηδείαν.
ἀδόξω τέχνη.	ἐχυρῶ χωρίῳ.
δημοσίων βωμῶν.	μεταβολαὶ θανατηφόροι.
δικαίῳ ἀνθρώπῳ.	λόγοι δημοσιοί.
λοιποῦ χρόνον.	ἱππάσιμα χωρία !
ὁμοίῳ χωρίῳ.	καιρίῳ θανάτῳ.
οὐράνια ὁδός.	καλῆς σωτηρίας.
παντοίαν λείαν.	καλοῖς ἀνθρώποις.
ὁδοὺς πεδινάς.	καλῷ ἀνθρώπῳ !
πιστῇ ψυχῇ !	ἀγαθὰ παρθένῳ !
πιστῶ στρατηγῶ.	κακαῖν κεφαλαῖν.
νῦξ σκοτεινή.	κοινῶ βώμῳ.
σώματα σκοτεινά.	κοινῷ βώμῳ.
σπουδαῖον ἔργον.	ἐμβρόντητε ἄνθρωπε !
σχολαίαν πορείαν.	στρογγύλου λίθου.
χαλεπῶν ἔργων.	ἀγαθῇ τύχῃ.
χωρίοις χαλεποῖς.	ἀληθινὴν παιδείαν.
νόσῳ χαλεπῇ.	κακοῖς τραπεζίταις.

II.

Translate the following, and explain, at the same time, the agreement or government in each clause or phrase :

Ἡ Σικελία ἐστὶ νῆσος πολυάνθρωπος καὶ μακαρία.—
 Ἡ δονὴ κακὴ οὐκ ἔστι μακρά.—Οἱ πολῖται ἦσαν ἐλεύθεροι,
 καὶ ἐλευθέρα ἦν ἡ χώρα.—Ἡ τιμωρία ἔχει θύριον μικρὸν,
 καὶ τόπον στενὸν καὶ σκοτεινόν.—Καλὰ δῶρα τῆς ἐπιστή-
 μης.—Θνητὸς οὐκ ἔχει ἀθάνατον ἔχθραν.—Οἱ φιλάργυροι
 ἄνθρωποι εἰσὶν ἀνελεύθεροι.—Χρηστὸς λόγος ἐστὶ τὸ φάρ-
 μακον τοῦ θυμοῦ.—Βίου δικαίου ἡ τελευτὴ ἐστὶ καλή.—

Ζωῆς πονηρᾶς θάνατος πονηρὸς ἐστὶν ἢ τελευτή.—Ἡ γλῶσσα ἀναρίθμων κακῶν ἐστὶν ἢ αἰτία.—Θησαυρὸς τῶν κακῶν ἐστὶ κακὴ ἐπιθυμία.—Εὐτακτος βίος ἐστὶν ὁ καρπὸς ἀρετῆς.—Λογισμὸς μόνος ἐστὶ τὸ τῆς λύπης φάρμακον.—Μακρὸς αἰὼν συμφορὰς πολλὰς ἔχει.—Ὁ βίος ἐστὶ ποικίλη ὁδός.—Ἐχει λόχον ὅλον ὀπλιτῶν καὶ ἀμάξας διακόσιας.—Ἀπορος ἐστὶν ὁ ποταμὸς, καὶ κίνδυνος μέγιστος ἔχει τὸν στρατὸν Ἑλληνικόν.—Ἡ πολεμικὴ ἀρετὴ ἔντιμον βίον καὶ ἐπαίνους ἐνδόξους ἔχει.—Ἡ ἐπιστολὴ ἀπορρήτους λόγους ἔχει, καὶ διαβολὰς μέγιστας.—Ἀμφιάρῃος ἔχει ὄπλα ἄσημα.—Τοὺς συμμάχους προθύμους ἔχουσι, καὶ τοὺς πολίτας ἀθύμους καὶ δειλούς.—Χερρόνησος ἐστὶ χώρα καλὴ καὶ ἄφθονος.—Τεκτονικὴ καὶ χαλκευτικὴ εἰσὶ πρακτικαὶ τέχναι.—Τοῖς ἀγαθοῖς ἔντιμος καὶ ἐλευθέριος ἐστὶν ὁ βίος, τοῖς κακοῖς ταπεινὸς καὶ ἀλγεινός.—Ἡ ψυχὴ ἐστὶν ἅμα ἀγαθὴ καὶ κακὴ.—Ἡ χώρα ἔχει ἱκανὴν φυλακὴν.—Τῷ ἀνθρώπῳ ἦσαν φιλοτιμοτάτῳ Ἀθηναίων.—Οἱ πολέμιοι ἦσαν ἐν τοῖς στενοῖς καὶ ὑπερδεξίοις τόποις.—Ἐχει πελταστὰς δίσμυρίους, καὶ ὀπλίτας χιλίους, καὶ τοξότας, καὶ σφενδονητας Ῥοδίους.

III.

Convert the following examples of ungrammatical Greek into grammatical, so as to suit the English words opposite :

<i>Wisdom is always a very great good.</i>	Ὁ φρόνησις εἰμὶ ἀεὶ ἀγαθὸν μέγιστος.
<i>They have their daggers bare.</i>	Ἐχὼ ὁ ἐγχειρίδιον γυμνός.
<i>In gymnastic contests and gymnastic arms.</i>	Ἐν γυμνικὸς ἀγὼν καὶ γυμνικὸς ὄπλον.
<i>I have my hair in a squalid state.</i>	Ὁ κόμη αὐχμηρὸς ἔχω.
<i>He has the best (men) first and last.</i>	Ἐχὼ ὁ ἄριστος πρῶτος καὶ τελευταῖος.
<i>I have five hundred foreign mercenaries.</i>	Ἐχὼ πεντακόσιοι μισθοφόρος ξένος.

<i>They have wealth, and gold, and empire.</i>	Ἔχω πλοῦτος καὶ χρυσὸς καὶ βασιλεία.
<i>Men are mortal gods, and gods are immortal men, oh Lucian.</i>	Ἀνθρωπος εἰμὶ θνητὸς θεὸς, καὶ θεὸς εἰμὶ ἀθάνατος ἄνθρωπος, ὦ Λουκιανός.
<i>You have, oh Alexander, Elia spearman, and Thesalian cavalry, and Persian satraps, and abundant glory, and an upright tiara.</i>	Ἔχω, ὦ Ἀλέξανδρος, Ἠλεῖος ἀκοντιστῆς, καὶ Θεσσαλὸς ἵππος (fem.), καὶ σατραπῆς Περσικὸς, καὶ δόξα ἄφθονος, καὶ τιάρα ὀρθὸς.
<i>Of Argus, a many-eyed herdsman.</i>	Ἄργος, βουκόλος πολυόμματος.
<i>In a very fair island are the two very powerful gods.</i>	Ἐν νῆσος κάλλιστος εἰμὶ ὁ θεὸς ὁ δυνατώτατος.
<i>Oh master, you have an armed virgin in the middle of your head, a very great evil.</i>	ὦ κύριος, ἔχω κόρη ἔνοπλος ἐν μέσος ὁ κεφαλῇ, μέγιστος κακόν.

XXIV. THIRD DECLENSION.

Terminations.

α, ι, υ, neuter.

ω, feminine.

ν, ξ, ρ, σ, ψ, of all genders.

I. The third declension is distinguished from the first and second by its making the oblique cases longer by one syllable than the nominative singular. In other words, it is said to increase in the genitive.

II. The genitive singular of this declension ends always in ος.

III. The root of the words belonging to the third declension is generally disguised in the nominative by added vowels or consonants, or else exists there in a curtailed state. In either case it is to be discovered by taking away ος from the genitive. Thus, ὁ δαίμων, “the deity,” genitive δαίμον-ος, root δαίμων; ὁ γίγας, “the giant,” genitive γί-

γαντ-ος, root γίγαντ; τὸ σῶμα, "the body," genitive τοῦ σώματ-ος, root σῶματ, &c.

FORMATION OF THE CASES.

I. GENERAL RULES.

I. As a general rule, the genitive singular of nouns of the third declension is formed by adding *ος* to the termination of the root, such changes taking place at the same time as the laws of euphony require.

II. The accusative singular of nouns of this declension that are not neuter is formed by changing *ος* of the genitive into *α*; μήν, genitive μήν-ος, accusative μήν-α.

III. The vocative of the third declension is generally like the nominative, and this is particularly the case among the Attic writers.

IV. The dative singular, as has already been remarked,¹ ends always in *ι*; the dative plural, in like manner, in nouns which end in *εως*, *αως*, and *ους*, is formed by appending *ι* to the termination of the nominative singular; as, βασιλεύς, "a king," dative plural βασιλεῦσι; ναῦς, "a ship," dative plural ναυσί; βοῦς, "an ox," dative plural βουσί.

V. In the case of other nouns, the dative plural is formed by adding *σι* to the root, such changes being at the same time made as the rules of euphony require. Thus, νύξ, "night," genitive νυκτ-ός, dative plural νυξί;² ὀδούς, "a tooth," genitive ὀδόντ-ος, dative plural ὀδοῦσι;³ παῖς, "a

1. Vide page 8.

2. The primitive form was νυκτ-σί; but by a law of euphony the letters *δ*, *θ*, *τ*, *ζ*, are always dropped before *σ*. This leaves νυκσί, and then, by another rule, we have *κς* changed into its corresponding double letter *ξ*, which makes νυξί, the regular form.

3. The primitive form was ὀδόντ-σι, which, by rejecting *τ* before *σ*, became ὀδόνσι. Then, by another law of euphony, the letters *ν*, *τ*, *δ*, *θ*, are likewise thrown out before *σ*, and the preceding vowel, if short, is changed into a diphthong, or, if doubtful, is lengthened. This gives us ὀδοῦσι, the *ο* being changed into the diphthong *ου*. We must take care, however, as regards the vowel thus changed into a diphthong, or lengthened, never to do so if the penult of the nominative plural be short. Hence κτεῖς makes κτεσί, not κτεισί, the nominative plural being κτένες. So, also, ποῦς, nom. plural ποδες, dative plural ποσί, not πουσί, and δαίμων, nom. plural δαίμονες, dat. plural δαίμοσι.

boy," genitive παιδ-ός, dative plural παισί;¹ "Arab," genitive "Αραβ-ος, dative plural "Αραβι;² τυ-
 πείς, "having been struck," genitive τυπέντ-ος, dative plural
 τυπεῖσι;³ κτείς, "a comb," genitive κτεν-ός, dative plural
 κτεσί,⁴ &c.

II. SPECIAL RULES, WITH EXAMPLES.

1. Nouns in ν and ρ.

Nouns in ν and ρ form the genitive by adding ος to the termination of the nominative; as, μήν, genitive μην-ός. In the greater part, however, the long vowel in the termination of the nominative is changed into the corresponding short. Thus,

ὁ μήν, "the month."

Singular.	Dual.	Plural.
N. ὁ μήν,	N. τῷ μῆν-ε,	N. οἱ μῆν-ες,
G. τοῦ μην-ός,	G. τοῖν μην-οῖν,	G. τῶν μην-ῶν,
D. τῷ μην-ί,	D. τοῖν μην-οῖν,	D. τοῖς μη-σί, ⁵
A. τὸν μῆν-α,	A. τῷ μῆν-ε,	A. τοὺς μῆν-ας,
V. μῆν.	V. μῆν-ε.	V. μῆν-ες.

ὁ ποιμήν, "the shepherd."

Singular.	Dual.	Plural.
N. ὁ ποιμήν,	N. τῷ ποιμέν-ε,	N. οἱ ποιμέν-ες,
G. τοῦ ποιμέν-ος,	G. τοῖν ποιμέν-οιν,	G. τῶν ποιμέν-ων,
D. τῷ ποιμέν-ι,	D. τοῖν ποιμέν-οιν,	D. τοῖς ποιμέ-σι, ⁶
A. τὸν ποιμέν-α,	A. τῷ ποιμέν-ε,	A. τοὺς ποιμέν-ας,
V. ποιμήν.	V. ποιμέν-ε.	V. ποιμέν-ες.

1. Primitive form παιδσί, which, on rejecting δ before σ, becomes παι-σί. No change takes place in the first syllable, as a diphthong (αι) is already there.

2. Primitive form "Αραβσί. The only change here is the substitution of the double letter ψ for its equivalent βς.

3. Primitive form τυπέντ-σι. By rejecting τ before σ we have τυ-πένσι, and by throwing out ν before σ, and changing the short vowel ε to a diphthong (the penult of the nominative plural being long by position), we have the form τυπεῖσι.

4. Primitive form κτενσί. By rejecting ν we have κτεσί, the vowel ε not being changed to ει, because the nominative plural has a short penult.

5. Primitive form μηνσί. By rejecting ν we have μησί. No change takes place in the vowel η, which is long already.

6. Primitive form ποιμένσι. By rejecting ν we have ποιμέσι, like κτεσί.

2. *Nouns in ζ.*

When the nominative ends in ζ, the genitive is formed by rejecting this ζ, shortening the preceding vowel if it be long, and adding ος; as, *τριήρης*, "a trireme," genitive *τριήρεος*.

3. *Nouns in ξ and ψ.*

I. The double consonant ξ is equivalent to γς, κς, or χς; and the double consonant ψ to βς, πς, or φς.

II. When the nominative ends in ξ or ψ, and we wish to form the genitive, the double consonant is resolved into its component letters, the termination ος is added, and the ζ or final letter of the root is thrown out. If a long vowel, moreover, be found in the final syllable of the nominative before the double consonant, it is changed to its corresponding short. Thus,

<i>αἶξ</i> , "a goat,"	} resolved into	<i>αἶγς</i> , gen. <i>αἶγ-ός</i> .
<i>ἄλώπηξ</i> , "a fox,"		<i>ἄλώπηκς</i> , "ἄλώπεκ-ος." ¹
<i>θρίξ</i> , "the hair,"		<i>τρίχς</i> , "τριχ-ός." ²
<i>φλέψ</i> , "a vein,"		<i>φλέβς</i> , "φλεβ-ός.
<i>ὤψ</i> , "an eye,"		<i>ὥπς</i> , "ὥπ-ός.
<i>κατῆλιψ</i> , "a roof,"		<i>κατῆλιφς</i> , "κατήλιφ-ος.
<i>φάλαγξ</i> , "a phalanx,"		<i>φάλαγγς</i> , "φάλαγγ-ος.
<i>λάρυγξ</i> , "the larynx,"		<i>λάρυγγς</i> , "λάρυγγ-ος.

EXAMPLES.

ἡ πτέρυξ, "the wing."

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. <i>ἡ πτέρυξ</i> ,	N. <i>τὰ πτέρυγ-ε</i> ,	N. <i>αἱ πτέρυγ-ες</i> ,
G. <i>τῆς πτέρυγ-ος</i> ,	G. <i>ταῖν πτερύγ-οιν</i> ,	G. <i>τῶν πτερύγ-ων</i> ,
D. <i>τῇ πτέρυγ-ι</i> ,	D. <i>ταῖν πτερύγ-οιν</i> ,	D. <i>ταῖς πτέρυξ-ι</i> , ³
A. <i>τὴν πτέρυγ-α</i> ,	A. <i>τὰ πτέρυγ-ε</i> ,	A. <i>τὰς πτέρυγ-ας</i> ,
V. <i>πτέρυξ</i> .	V. <i>πτέρυγ-ε</i> .	V. <i>πτέρυγ-ες</i> .

1. The long vowel (η) in the termination of the nominative is changed in the genitive to a short.

2. Generally speaking, no two successive syllables can each begin with an aspirate in Greek. Hence *θριχός* changes to *τριχός*, the τ and θ being cognate letters.

3. Primitive form *πτέρυγσι*, whence, by substituting ξ for γς, we have *πτέρυξι*.

ἡ λαῖλαψ, "the storm."

Singular.	Dual.	Plural.
N. ἡ λαῖλαψ,	N. τὰ λαιλάπ-ε,	N. αἱ λαίλαπ-ες,
G. τῆς λαιλᾶπ-ος,	G. ταῖν λαιλάπ-οιν,	G. τῶν λαιλάπ-ων,
D. τῇ λαιλᾶπ-ι,	D. ταῖν λαιλάπ-οιν,	D. ταῖς λαίλαψ-ι, ¹
A. τὴν λαιλᾶπ-α,	A. τὰ λαιλάπ-ε,	A. τὰς λαίλαπ-ας,
V. λαῖλαψ.	V. λαιλάπ-ε.	V. λαίλαπ-ες.

4. Nouns in *ᾱς*, *εις*, and *ους*.

I. Nominatives in *ᾱς*, *εις*, and *ους*, being, for the most part, formed from roots ending in *αντ*, *εντ*, *οντ*, have their genitives in *αντος*, *εντος*, *οντος*; as, ἐλέφας, "an elephant" (root ἐλέφαντ), genitive ἐλέφαντ-ος; Σιμόεις, "the river Simois" (root Σιμόεντ), genitive Σιμόεντ-ος; ὀδούς, "a tooth" (root ὀδόντ), genitive ὀδόντ-ος.

II. Words in *ας* and *εις*, which arise from old forms containing *ν*, and which form their genitive in *ανος*, *αντος*, or *εντος*, throw away *ς* in the vocative, and then, for the most part, resume the *ν*; as, τάλας, "miserable," gen. τάλαν-ος, voc. τάλαν; Αἶας, "Ajax," gen. Αἶαντ-ος, voc. Αἶαν; χαρίεις, "graceful," gen. χαρίεντ-ος, voc. χαρίεν.

EXAMPLES.

ὁ γίγας, "the giant."

Singular.	Dual.	Plural.
N. ὁ γίγας,	N. τὼ γίγαντ-ε,	N. οἱ γίγαντ-ες,
G. τοῦ γίγαντ-ος,	G. τοῖν γιγάντ-οιν,	G. τῶν γιγάντ-ων,
D. τῷ γίγαντ-ι,	D. τοῖν γιγάντ-οιν,	D. τοῖς γιγᾶ-σι, ²
A. τὸν γίγαντ-α,	A. τὼ γίγαντ-ε,	A. τοὺς γίγαντ-ας,
V. γίγαν.	V. γίγαντ-ε.	V. γίγαντ-ες.

ἡ Σιμόεις, "the river Simōis."

Singular.

N. ἡ Σιμόεις,
G. τῆς Σιμόεντ-ος,
D. τῇ Σιμόεντ-ι,
A. τὴν Σιμόεντ-α,
V. Σιμόεν.

1. Primitive form λαίλαπσι, whence, by substituting *ψ* for *πς*, we have λαίλαψι.

2. Primitive form γίγαντσι. By rejecting the *τ* we have γίγανσι, and then, by throwing out the *ν* before *σ*, and lengthening the preceding vowel, we have γιγᾶσι.

ὁ ὀδούς, "the tooth."

Singular.	Dual.	Plural.
N. ὁ ὀδούς,	N. τὼ ὀδόντ-ε,	N. οἱ ὀδόντ-ες,
G. τοῦ ὀδόντ-ος,	G. τοῖν ὀδόντ-οιν,	G. τῶν ὀδόντ-ων,
D. τῷ ὀδόντ-ι,	D. τοῖν ὀδόντ-οιν,	D. τοῖς ὀδοῦ-σι, ¹
A. τὸν ὀδόντ-α,	A. τὼ ὀδόντ-ε,	A. τοὺς ὀδόντ-ας,
V. ὀδοῦς.	V. ὀδόντ-ε.	V. ὀδόντ-ες.

Other nouns in *εις*, different from those just mentioned, make the genitive in *ενος*; as, *κτεῖς*, "a comb," genitive *κτενός*; or in *ειδος*; as, *κλείς*, "a key," genitive *κλειδός*.

5. Nouns in *α*, *ι*, and *υ*.

I. Words which end in *α*, *ι*, or *υ* add the syllable *τος* to the termination of the nominative, and thus form the genitive case; as, *σῶμα*, "a body," genitive *σώματ-ος*; *μέλι*, "honey," genitive *μέλιτ-ος*; while those in *υ* change also this vowel into *α* before *τος*; as, *δόρυ*, "a spear," genitive *δόρατ-ος*; *γόνυ*, "a knee," genitive *γόνατ-ος*.

II. In strictness, however, these nouns in *α*, *ι*, *υ* come from roots that terminate in *τ*; as, *σῶματ*, *μέλιτ*, and hence *ος* is only added, in fact, to the root.

III. With regard to the vowel change in *γόνυ* and *δόρυ*, and other words of similar ending, it must be borne in mind that the old nominatives were in *ας*; as, *γόνας*, *δόρας*, from the roots *γόνατ*, *δόρατ*, whence, of course, the genitives *γόνατ-ος* and *δόρατ-ος* came by appending *ος*.²

IV. But other nouns in *υ* merely add *ος* to the termination of the nominative; as, *δάκρυ*, "a tear," genitive *δάκρυ-ος*.

EXAMPLES.

τὸ σῶμα, "the body."

Singular.	Dual.	Plural.
N. τὸ σῶμα,	N. τὼ σώματ-ε,	N. τὰ σώματ-α,
G. τοῦ σώματ-ος,	G. τοῖν σώματ-οιν,	G. τῶν σώματ-ων,
D. τῷ σώματ-ι,	D. τοῖν σώματ-οιν,	D. τοῖς σώμα-σι, ³
A. τὸ σῶμα,	A. τὼ σώματ-ε,	A. τὰ σώματ-α,
V. σῶμα.	V. σώματ-ε.	V. σώματ-α.

1. The formation of this dative has already been explained, page 26.

2. So, also, *γάλα*, "milk," makes *γάλακτ-ος*, because the old nominative form was *γαλακτ*, afterward *γάλαξ*, and finally *γάλα*.

3. Primitive form *σώματσι*, whence, by rejecting *τ* before *σ*, we have *σώμασι*.

τὸ μέλι, "the honey."

Singular.	Dual.	Plural.
N. τὸ μέλι,	N. τὼ μέλιτ-ε,	N. τὰ μέλιτ-α,
G. τοῦ μέλιτ-ος,	G. τοῖν μελίτ-οιν,	G. τῶν μελίτ-ων,
D. τῷ μελίτ-ι,	D. τοῖν μελίτ-οιν,	D. τοῖς μέλι-σι, ¹
A. τὸ μέλι,	A. τὼ μέλιτ-ε,	A. τὰ μέλιτ-α,
V. μέλι.	V. μέλιτ-ε.	V. μέλιτ-α.

τὸ γόνυ, "the knee."

Singular.	Dual.	Plural.
N. τὸ γόνυ,	N. τὼ γόνατ-ε,	N. τὰ γόνατ-α,
G. τοῦ γόνατ-ος,	G. τοῖν γονάτ-οιν,	G. τῶν γονάτ-ων,
D. τῷ γόνατ-ι,	D. τοῖν γονάτ-οιν,	D. τοῖς γόνα-σι, ²
A. τὸ γόνυ,	A. τὼ γόνατ-ε,	A. τὰ γόνατ-α,
V. γόνυ.	V. γόνατ-ε.	V. γόνατ-α.

τὸ δάκρυ, "the tear."

Singular.	Dual.	Plural.
N. τὸ δάκρυ,	N. τὼ δάκρυ-ε,	N. τὰ δάκρυ-α,
G. τοῦ δάκρυ-ος,	G. τοῖν δακρύ-οιν,	G. τῶν δακρύ-ων,
D. τῷ δάκρυ-ι,	D. τοῖν δακρύ-οιν,	D. τοῖς δάκρυ-σι,
A. τὸ δάκρυ,	A. τὼ δάκρυ-ε,	A. τὰ δάκρυ-α,
V. δάκρυ.	V. δάκρυ-ε.	V. δάκρυ-α.

6. Nouns in *ap*.

I. Nouns in *ap* make either *ατος* in the genitive; as, *ὄνειαρ*, "a dream," genitive *ὄνειᾱτ-ος*; *ἥπαρ*, "the liver," genitive *ἥπατ-ος*; or else *αρος*; as, *θέναρ*, "the palm of the hand," genitive *θένᾱρ-ος*.³

II. But *δάμαρ*, "a wife," makes *δάμαρτ-ος*.⁴

EXAMPLES.

τὸ ἥπαρ, "the liver."

Singular.	Dual.	Plural.
N. τὸ ἥπαρ,	N. τὼ ἥπατ-ε,	N. τὰ ἥπατ-α,
G. τοῦ ἥπατ-ος,	G. τοῖν ἥπάτ-οιν,	G. τῶν ἥπάτ-ων,
D. τῷ ἥπάτ-ι,	D. τοῖν ἥπάτ-οιν,	D. τοῖς ἥπα-σι, ⁵
A. τὸ ἥπαρ,	A. τὼ ἥπατ-ε,	A. τὰ ἥπατ-α,
V. ἥπαρ.	V. ἥπατ-ε.	V. ἥπατ-α.

1. Primitive form μέλισι.

2. Primitive form γόνασι.

3. The roots of *ὄνειαρ* and *ἥπαρ* were *ὄνειατ* and *ἥπατ* respectively.4. The root of *δάμαρ* was *δάμαρτ*.

5. Primitive form ἥπασι.

ὁ ψάρ, "*the starling.*"

<i>Singular.</i>		<i>Dual.</i>	<i>Plural.</i>		
N.	ὁ ψάρ,	N.	τὼ ψᾶρ-ε,	N.	οἱ ψᾶρ-εξ,
G.	τοῦ ψᾶρ-ός,	G.	τοῦν ψαρ-οῖν,	G.	τῶν ψαρ-ῶν,
D.	τῷ ψαρ-ί,	D.	τοῖν ψαρ-οῖν,	D.	τοῖς ψαρ-σί,
A.	τὸν ψᾶρ-α,	A.	τὼ ψᾶρ-ε,	A.	τοὺς ψᾶρ-ας,
V.	ψάρ.	V.	ψᾶρ-ε.	V.	ψᾶρ-εξ.

7. Neuters in ας.

I. Neuters in ας make partly ατος in the genitive ; as, κρέας, "*flesh,*" genitive κρέατ-ος ; κέρας, "*a horn,*" genitive κέρατ-ος.

II. More commonly, however, they form the genitive in αος ; as, κνέφας, "*darkness,*" genitive κνέφᾱ-ος, in which case the Attics contract the termination αος into ως ; as, κρέως, κέρως, &c.

III. These nouns will be considered hereafter, when we come to treat of the contracted declensions.

8. Nouns in αυς.

I. Nouns in αυς make αος and ηος in the genitive ; as, ναῦς, "*a ship,*" genitive να-ός and νη-ός. These will also be considered hereafter.

II. Nouns in αυς, whose genitive ends in ος pure, that is, ος preceded by a vowel, take ν instead of α as the final letter of the accusative singular ; as, ναῦς, "*a ship,*" genitive να-ός, accusative ναῦν.

9. Nouns in ης.

I. Nouns in ης, other than those alluded to under § 2, make the genitive in ητος and ηθος ; as, φιλότης, "*friendship,*" genitive φιλότητ-ος ; Πάρνης, the name of a mountain on the confines of Attica, genitive Πάρνηθ-ος.

II. In strictness, ος is merely added here to the termination of the roots ; as, φιλότητ (root), genitive φιλότητ-ος ; Πάρνηθ (root), genitive Πάρνηθ-ος.

EXAMPLE.

ὁ πένης, "*the poor man.*"

Singular.	Dual.	Plural.
N. ὁ πένης,	N. τὼ πένητ-ε,	N. οἱ πένητ-ες,
G. τοῦ πένητ-ος,	G. τοῖν πενήτ-οιν,	G. τῶν πενήτ-ων,
D. τῷ πένητ-ι,	D. τοῖν πενήτ-οιν,	D. τοῖς πένη-σι, ¹
A. τὸν πένητ-α,	A. τὼ πένητ-ε,	A. τοὺς πένητ-ας,
V. πένης.	V. πένητ-ε.	V. πένητ-ες.

10. Nouns in ις.

I. Nouns in ις make the genitive in ιος, ιδος, ἰθος, ιτος, and ινος. In strictness, however, this is only ος added to the several roots. Thus,

ὄφις, "a serpent,"	root ὄφι,	genitive ὄφι-ος.
ἐλπίς, "hope,"	" ἐλπίδ,	" ἐλπίδ-ος.
ὄρνις, "a bird,"	" ὄρνιθ,	" ὄρνιθ-ος.
χάρις, "a favour,"	" χάριτ,	" χάριτ-ος.
ἄκτις, "a sunbeam,"	" ἄκτιν,	" ἄκτιν-ος.

II. The Attics change ιος into εως; as, ὄφεως for ὄφιος; πόλεως for πόλιος, from πόλις, "*a city,*" &c.

III. Nouns in ις, whose genitive ends in ος pure, take in the accusative singular a final ν instead of α; as, ὄφιν, πόλιν.

IV. But other nouns in ις, whose genitive ends in ος impure, and which have no accent on the last syllable of the nominative, make the accusative in α and ν, the latter particularly with the Attics; as, ὄρνις genitive ὄρνιθ-ος, accusative ὄρνιθ-α and ὄρνιν; and ἔρις, "*strife,*" genitive ἔριδ-ος, accusative ἔριδ-α and ἔριν. But κλείς, "*a key,*" forms an exception, having, though accented on the last syllable, κλειδ-α and κλειν in the accusative.

V. Nouns in ις generally form the vocative singular by dropping the ς; as, Πάρι, "*Oh Paris!*" Monosyllables, however, frequently retain the ς, as do many other nouns in the Attic dialect, or else take the final letter of the root. Thus, ῥίς, "*a nose,*" vocative ῥίν.

1. Primitive form πένητσι.

VI. Nouns in *ις*, genitive *ιος*, will be considered hereafter, under the contracted forms. Examples of some of the others here follow :

EXAMPLES.

ἡ ἔρις, "the strife."

Singular.		Dual.		Plural.	
N.	ἡ ἔρις,	N.	τὰ ἔριδι-ε,	N.	αἱ ἔριδι-ες,
G.	τῆς ἔριδι-ος,	G.	ταῖν ἔριδι-οιν,	G.	τῶν ἔριδι-ων,
D.	τῇ ἔριδι-ι,	D.	ταῖν ἔριδι-οιν,	D.	ταῖς ἔρι-σι, ¹
A.	τὴν ἔριδι-α and ἔριν,	A.	τὰ ἔριδι-ε,	A.	τὰς ἔριδι-ας,
V.	ἐρι and ἐρις.	V.	ἐριδι-ε.	V.	ἐριδι-ες.

ἡ ῥίς, "the nose."

Singular.		Dual.		Plural.	
N.	ἡ ῥίς,	N.	τὰ ῥίν-ε,	N.	αἱ ῥίν-ες,
G.	τῆς ῥίν-ός,	G.	ταῖν ῥίν-οῖν,	G.	τῶν ῥίν-ων,
D.	τῇ ῥίν-ί,	D.	ταῖν ῥίν-οῖν,	D.	ταῖς ῥι-σί, ²
A.	τὴν ῥίν-α,	A.	τὰ ῥίν-ε,	A.	τὰς ῥίν-ας,
V.	ῥίν.	V.	ῥίν-ε.	V.	ῥίν-ες.

11. Neuters in *ος*.

Neuters in *ος* make the genitive in *εος*, which the Attics contract into *ους*; as, *τείχος*, "a wall," genitive *τείχε-ος*, Attic *τείχους*. These will be considered under contracted nouns.

12. Nouns in *οῦς*.

I. Words in *οῦς*, other than those mentioned in § 4, make the genitive in *οος*; as, *βοῦς*, "an ox," genitive *βοός*. Some, again, when *ους* arises by contraction from *όεις*, genitive *όεντος*, make their genitive in *οῦντος*; as, *Ὀποῦς*, the name of a city, genitive *Ὀποῦντ-ος*.

II. Those words in *ους* whose genitive ends in *ος* pure, take *ν* instead of *α* in the accusative; as, *βοῦς*, gen. *βοός*, accusative *βοῦν*. This same noun *βοῦς* also casts off *ς* to form the vocative; as, *βοῦ*, but other nouns in *ους* more frequently retain the *ς* than drop it.

1. Primitive form *ἐριδσι*, whence, by rejecting *δ* before *σ*, we have *ἐρίσι*.

2. Primitive form *ῥινσί*, whence, by rejecting *ν* before *σ*, we have *ῥισί*.

III. The noun ποῦς, “a foot,” makes in the genitive ποδός. But words compounded with ποῦς make in Attic also πον, and in the accusative πουν; as, nominative πολύπους, genitive πολύπον.

IV. The noun βούς will be considered under the contracted declensions; the following is the inflexion of ποῦς.

EXAMPLE.

ὁ ποῦς, “the foot.”

Singular.	Dual.	Plural.
N. ὁ ποῦς,	N. τὼ πόδ-ε,	N. οἱ πόδ-ες,
G. τοῦ ποδός,	G. τοῖν ποδ-οῖν,	G. τῶν ποδ-ῶν,
D. τῷ ποδ-ί,	D. τοῖν ποδ-οῖν,	D. τοῖς πο-σί, ¹
A. τὸν πόδ-α,	A. τὼ πόδ-ε,	A. τοὺς πόδ-ας,
V. ποῦς and ποῦ.	V. πόδ-ε.	V. πόδ-ες.

13. Nouns in υς.

I. Words in υς make υος in the genitive; as, ὀσφύς, “the loins,” genitive ὀσφύος; δρῦς, “a tree,” genitive δρυνός.

II. Sometimes they form the genitive in υδος, υθος, or υνος; as, χλαμύς, “a cloak,” genitive χλαμῦδος; κόρυς, “a helmet,” genitive κόρυθος; κώμυς, “a bundle,” genitive κώμῦθος; Φόρκυς, “Phorcys,” genitive Φόρκῦνος.

III. Words in υς, whose genitive ends in ος impure, and which have no accent on the last syllable, make the accusative in α and ν, the latter particularly with the Attics. But words in υς, whose genitive ends in ος pure, always have ν in the accusative. On the other hand, words in υς, whose genitive ends in ος impure, and which have an accent on the last syllable of the nominative, always make the accusative in α.

IV. Words in υς, gen. υος, will be considered under the contracted nouns. The following is the declension of nouns in υς, gen. υθος.

1. Primitive form ποδσί, whence, by rejecting δ before σ, we have ποσί, the ο remaining short in order to conform to the quantity of the nominative plural.

EXAMPLE.

ἡ κόρυς, "the helmet."

Singular.	Dual.	Plural.
N. ἡ κόρυς,	N. τὰ κόρυθ-ε,	N. αἱ κόρυθ-ες,
G. τῆς κόρυθ-ος,	G. ταῖν κορύθ-οιν,	G. τῶν κορύθ-ων,
D. τῇ κόρυθ-ι,	D. ταῖν κορύθ-οιν,	D. ταῖς κόρυ-σι, ¹
A. τὴν κόρυθ-α and κόρυν,	A. τὰ κόρυθ-ε,	A. τὰς κόρυθ-ας,
V. κόρυς.	V. κόρυθ-ε.	V. κόρυθ-ες.

14. Nouns in ων.

I. Words in ων form the genitive in ωνος or ονος, according as they have a long or short vowel in the termination of the root. Thus, αἰών, "an age," genitive αἰῶν-ος, root αἰων; but δαίμων, genitive δαίμον-ος, root δαίμον.

II. Words in ων, that make the genitive in ωνος, retain the long vowel also in the vocative; as, Πλάτων, "Plato," genitive Πλάτων-ος, vocative Πλάτων. But those which have ονος in the genitive make the vocative in ον; as, δαίμων, genitive δαίμον-ος, vocative δαῖμον.

III. The following two, however, although they have ωνος in the genitive, make the vocative in ον, namely, Ἀπόλλων, "Apollo," genitive Ἀπόλλων-ος, vocative Ἀπολλον; Ποσειδών, "Neptune," genitive Ποσειδών-ος, vocative Πόσειδον.

IV. Another instance of the long vowel in the nominative becoming short in the vocative, though not belonging to the present head, is that of σωτήρ, "a saviour," genitive σωτήρ-ος, vocative σῶτερ.

EXAMPLES.

ὁ αἰών, "the age."

Singular.	Dual.	Plural.
N. ὁ αἰών,	N. τῷ αἰῶν-ε,	N. οἱ αἰῶν-ες,
G. τοῦ αἰῶν-ος,	G. τοῖν αἰῶν-οιν,	G. τῶν αἰῶν-ων,
D. τῷ αἰῶν-ι,	D. τοῖν αἰῶν-οιν,	D. τοῖς αἰῶσ-ι, ²
A. τὸν αἰῶν-α,	A. τῷ αἰῶν-ε,	A. τοὺς αἰῶν-ας,
V. αἰών.	V. αἰῶν-ε.	V. αἰῶν-ες.

1. Primitive form κόρυθσι, whence, by rejecting θ before σ, we have κόρυσι.

2. Primitive form αἰῶνσί, whence, by rejecting ν before σ, we have αἰῶσι.

ὁ δαίμων, "the deity."

Singular.		Dual.		Plural.	
N.	ὁ δαίμων,	N.	τὼ δαίμον-ε,	N.	οἱ δαίμον-ες,
G.	τοῦ δαίμον-ος,	G.	τοῦν δαίμόν-οιν,	G.	τῶν δαίμόν-ων,
D.	τῷ δαίμον-ι,	D.	τοῖν δαίμόν-οιν,	D.	τοῖς δαίμοσ-ι, ¹
A.	τὸν δαίμον-α,	A.	τῷ δαίμον-ε,	A.	τοὺς δαίμον-ας,
V.	δαίμον.	V.	δαίμον-ε.	V.	δαίμον-ες.

15. Nouns in *ως*.

I. Words in *ως* make *ωος*, *ωτος*, *οος* (contracted *ους*), and *οτος*. Thus, *δμῶς*, "a slave," genitive *δμω-ός*; *φῶς*, "light," genitive *φωτ-ός*; *αἰδῶς*, "modesty," genitive *αἰδό-ος*, contracted *αἰδοῦς*; *τετυφῶς*, "having struck," genitive *τετυφότη-ος*.

II. The noun *αἰδῶς* will be considered under the contracted forms. The following are examples of *ως*, *ωος*, and *ως*, *ωτος*.

EXAMPLES.

ὁ θῶς, "the jackal."

Singular.		Dual.		Plural.	
N.	ὁ θῶς,	N.	τῷ θῶ-ε,	N.	οἱ θῶ-ες,
G.	τοῦ θῶ-ός,	G.	τοῦν θῶ-οιν,	G.	τῶν θῶ-ων,
D.	τῷ θῶ-ι,	D.	τοῖν θῶ-οιν,	D.	τοῖς θῶ-σί, ²
A.	τὸν θῶ-α,	A.	τῷ θῶ-ε,	A.	τοὺς θῶ-ας,
V.	θῶς.	V.	θῶ-ε.	V.	θῶ-ες.

ὁ ἔρως, "the love."

Singular.		Dual.		Plural.	
N.	ὁ ἔρως,	N.	τῷ ἔρωτ-ε,	N.	οἱ ἔρωτ-ες,
G.	τοῦ ἔρωτ-ος,	G.	τοῦν ἔρώτ-οιν,	G.	τῶν ἔρώτ-ων
D.	τῷ ἔρωτ-ι,	D.	τοῖν ἔρώτ-οιν,	D.	τοῖς ἔρωσ-ι, ³
A.	τὸν ἔρωτ-α,	A.	τῷ ἔρωτ-ε,	A.	τοὺς ἔρωτ-ας,
V.	ἔρως.	V.	ἔρωτ-ε.	V.	ἔρωτ-ες.

1. Primitive form *δαίμονσι*, whence, by rejecting *ν* before *σ*, we have *δαίμοσι*, the *ο* being kept short to suit the quantity of the nominative plural.

2. Here *σι* is added immediately to the final vowel of the root.

3. Primitive form *ἔρωτσι*, whence, by rejecting *τ* before *σ*, we have *ἔρωσι*.

XXX. EXERCISES ON THE THIRD DECLENSION.

I.

Give the case and number of the following nouns :

λαμπάδος,	κίος,	πράγματε,	κτενός,
λαμπάσι,	κίν,	πράγμασι,	κτεσί,
λαμπάδα,	κίε,	πράγματι,	κτένε,
λαμπάδε,	κίας,	πράγματα,	κτένας,
λαμπάδων,	παιᾶνα,	πραγμάτοιιν,	κτένα,
λαμπάδοιν,	παιᾶνε,	αἰθέρι,	πυρσί,
λαμπάδας,	παιᾶνι,	αἰθέρα,	πύρε,
μάρτυρος,	παιᾶσι,	ῥήτωρ,	πυρί,
μάρτυρσι,	κλῶνας,	ῥήτορ,	πύρα,
κόραξι,	κλῶν,	ῥήτορε,	πυροῖν,
κόρακι,	κλῶνε,	ῥήτορσι,	πυρῶν,
ῥήτορι,	κλωνί,	ῥήτορα,	φάλαγγα,
παῖδε,	κλωσί,	ῥήτορας,	φάλαγξι,
παῖ,	Ἑλλήνες,	τέρατα,	φάλαγγε,
παισί,	Ἑλληνε,	τέρατε,	ἱμάντι,
θῆρας,	Ἑλλησι,	τέρασι,	ἱμάσι,
θῆρε,	Ἑλληνος,	τέρατι,	ἱμάς.

II.

Translate the following into English, and name, at the same time, the case and number of each.

(ἔρμα, "a prop"),	(χειμών, "a storm"),
ἔρματε,	χειμῶνα,
ἔρματι,	χειμῶνι,
ἔρμασι,	χειμῶνε.
ἐρμάτοιιν,	(λιμήν, "a harbour"),
ἔρματος.	λιμέσι,
(ἄλς, "the sea"),	λιμένα,
ἄλα,	λιμένοιν,
ἄλός	λιμένε.
ἄλί,	(σάλπιγξ, "a trumpet"),
ἄλσί	σάλπιγγε,

σάλπιγξι,	φῶτε.
σάλπιγγος,	(κῆρυξ, "a herald"),
σάλπιγγες.	κῆρυκες,
(ἄναξ, "a king"),	κῆρυξι,
ἄνακτος,	κῆρυκας,
ἄνακτι,	κῆρυκα,
ἄναξι,	κηρύκων.
ἄνακτα.	(σάρξ, "flesh"),
(φῶς, "a warrior"),	σάρκι,
φῶτα,	σάρκα,
φωτός,	σαρκός,
φῶτας,	σάρξ!

III.

Convert the following into Greek, and name, at the same time, the case and number of each.

(ἡ ὄψ, gen. ὀπός,	with two anvils,
"the voice"),	oh anvils!
with the voice,	oh two anvils!
with a voice,	(ὁ λάϊγξ, gen. -ιγγος,
of the voice,	"the pebble"),
the two voices,	of the pebble,
of the two voices,	the two pebbles,
the voices,	of pebbles,
of voices.	oh pebbles!
(ἡ πίτυς, gen. -υος,	(ἡ θρίξ, gen. τριχός,
"the pine-tree"),	"the hair"),
of the pine-tree,	with the hair,
of pine-trees,	of the hairs,
with pine-trees,	of the two hairs,
with the two pine-trees.	with the two hairs,
(ὁ ἄκμων, gen. -ονος	the two hairs,
"the anvil"),	the hairs.
the two anvils,	(ὁ ψαλτήρ, gen. -ῆρος,
of anvils,	"the harper"),
with anvils,	of the harper,

*of harpers,
with the harpers,
oh two harpers !
for a harper.
(τὸ φῶς, gen. φωτός,
“ the light”),
the two lights,
with a light,
oh lights !*

*of the lights,
the lights.
(ἡ πελειάς, gen. -άδος,
“ the dove”),
of doves,
with a dove,
with the doves,
the two doves.*

IV.

Translate the following, and show, at the same time, the agreement or government in each clause or phrase.

Ὁ ἀγὼν τοῦ λέοντος καὶ τῶν κυνῶν.—τὸ αἶμα Ἀδώνιδος,¹ καὶ τὰ ὄπλα Ἀχιλλέως,² καὶ οἱ υἱοὶ Ἀκτορος.—ἡ μάχη Θησέως, καὶ τῶν Ἀμαζόνων.³—ἡ αἰτία τῆς κινήσεως, καὶ τῶν χρημάτων τοῦ ῥήτορος.—αἱ δικάαι Ῥαδαμάνθυνος.—τὰ δῶρα τῶν Τρώων⁴ Ποσειδῶνι καὶ Ἀπόλλωνι.—τὰ ζητήματα Θέωνος.—ποιήματα μυθικὰ, καὶ ἐπιγράμματα, καὶ δράματα.—τὰ τῶν Πλειάδων⁵ ἄστρο.—τὰς Πλειάδας καὶ τὸν Ὠρίωνος μῦθον.—οἱ παῖδες Ἱπποδάμαντος⁶ καὶ οἱ τῆς χώρας σωτήρηες.—ὁ ψόφος τῶν μαστίγων, καὶ αἱ ἐλπίδες τῶν Ἑλλήνων.—τὰ τῶν Φοινίκων⁷ γράμματα καὶ ἡ τῆς Κάδμου ἀφίξεως ἱστορία.—ἡδόνες⁸ καὶ ὄρνιθες⁹ Ἑλλάδος!—ὁ χρυσὸς τῶν ἀναθημάτων καὶ οἱ ἀνδριάντες¹⁰ τῶν Ἑσπερίδων,¹¹ καὶ οἱ λέβητες¹² χέρνιβος.¹³—ἡ πίναξ τοῦ χρυσομάλλου δέρατος.¹⁴

Αἱ Δαναΐδες καὶ οἱ υἱοὶ Αἰγύπτου, καὶ τὸ τῶν Δαναΐδων ἔργον ἀνόσιον.—οἱ Ἰάπυγες, καὶ τὰ Καίσαρος μνήματα.—ἡ τῶν Νομάδων φυγὴ, καὶ ὁ Ἰάρβαντος καὶ Πυγμαλίωνος ἀγὼν.—Δωδώνη, πόλις Μολοσσίδος¹⁵ ἐν Ἑπείρῳ.—οἱ χρησμοὶ προφῆτων καὶ προφητῶν¹⁶ καὶ τῆς δρυὸς¹⁷

1. Nom. Ἀδωνις.—2. Nom. Ἀχιλλεύς.—3. Nom. Ἀμαζών.—4. Nom. Τρώς.—5. Nom. Πλειάς.—6. Nom. Ἱπποδάμας.—7. Nom. Φοίνιξ.—8. Nom. ἡδών.—9. Nom. ὄρνις.—10. Nom. ἀνδριάς.—11. Nom pl. Ἑσπερίδες.—12. Nom. λέβης.—13. Nom. χέρνιψ.—14. Nom. δέρας.—15. Nom. Μολοσσίς.—16. Nom. προφήτης.—17. Nom. δρυς.

καὶ τοῦ λέβητος ἐν Δωδώνῃ.—τὼ λόγῳ τοῖν ῥητόροιιν.—
τοῖν τοῦ Κράτητος¹ δράματοιν.—πληγαῖς καὶ μάστιξι² ἐν
τῇ τῆς Ἀρτέμιδος³ ἑορτῇ.—αἱ Ἀμαζόνες ἐν τῷ τῆς Ἀρ-
τέμιδος ναῶ, καὶ τὸ πονηρὸν Λυγδάμιδος ἔργον.—Ἐλικῶ-
να καὶ τὰς τῶν Μουσῶν πτέρυγας.—τὼ Πανὸς ἀγάλματε.
—ὁ Πέλοπος⁴ παῖς καὶ ὁ Ἀγαμέμνωνος πρόγονος.—ἐν τῇ
λάρνακι⁵ Δανάης καὶ Περσέως.

Τυραννίς ἐστὶν ἡ μήτηρ ἀδικίας.—ὁ δειλὸς ἐστὶ τῆς πα-
τρίδος⁶ προδότης.—ὁ χόλος Ἀρτέμιδος ἦν ἡ αἰτία τοῦ θα-
νάτου Ἀδωνίδος καὶ τῆς λύπης Κύπριδος.—ἡ φωνὴ τῆς
ἀηδόνης ἐστὶ τὸ Πρόκνης θρήνημα.—τῷ ἐλέφαντι⁷ ἐστὶ
δράκοντος⁸ ὀρῶδιά.—ἐν τῷ μέλιτος⁹ πίθῳ εἰσὶ μύρμηκες.¹⁰
—αἱ Μαινάδες ἦσαν ἡ αἰτία τοῦ θανάτου Πενθέως.—ἀγα-
θοὶ ἀνθρωποὶ εἰσὶν εἰκόνες τῶν θεῶν.—οἱ Αὔσωνες ἦσαν οἱ
αὐτόχθονες¹¹ Ἰταλίας.—οἱ λέοντές εἰσιν ἄλκιμοι θῆρες.—
σταγόνες ὕδατος εἰσὶν ἐν τῇ πέτρᾳ.—Ὀρτυγές¹² εἰσὶν ἡδύ-
φωνοι καὶ μαχητικοὶ ὄρνιθες.—οἱ πέρδικες¹³ ἐν τῇ Ἀττικῇ
γῇ ἦσαν εὐφωνοὶ, ἐν δὲ Βοιωτίᾳ ἰσχυρόφωνοι.—γέροντές¹⁴
εἰσὶ παλίμπαιδες.¹⁵—οἱ Μυρμιδόνες ἦσαν ποτε μύρμηκες.—
ὁ τῶν Νομάδων ἐν Λιβύῃ ἀριθμὸς ἐστὶ θαύματος αἰτία.

Φρένες¹⁶ ἀγαθαὶ ἐν τῷ σώματι ἀνθρώπου εἰσὶ μέγιστον ἐν
ἐλαχίστῳ.—εὐωδία καὶ μῦρον γυνῆς¹⁷ εἰσὶν αἰτία θανάτου.
—σιγὴ ἐστὶ κόσμος γυναιξίν.¹⁸—τὼ πόδε¹⁹ Ἡφαίστου ἦσαν
χωλῶ.—τὸ ξίφος ἐστὶν ἐν ταῖς χερσὶ²⁰ Μήδειας, καὶ τὼ
παῖδε²¹ εἰσὶν ἀφόβῳ.—ἔχει τὰ χρήματα Ἀμύντου,²² τοῦ τῶν
Μακεδόνων βασιλέως.—πληθὸς ἦν ἀρωμάτων καὶ θυωμά-
των ἐν τῇ γῇ τῶν Ἀράβων.²³—Ἀργος, ὁ πανόπτης ἔχει
ὄμματα ἐν ὄλῳ τῷ σώματι.—Αὐγέας ὁ βασιλεὺς Ἡλίδος²⁴
ἔχει βοσκημάτων ποίμνας, καὶ ἐστὶ παῖς Ποσειδῶνος.—
ἔχει τὸν ζωστῆρα Ἴππολύτης, τῆς τῶν Ἀμαζόνων βα-

1. Nom. Κράτης.—2. Nom. μάστιξ.—3. Nom. Ἀρτεμις.—4. Nom. Πέλοψ.—5. Nom. λάρναξ.—6. Nom. πατρίς.—7. Nom. ἐλέφας.—8. Nom. δράκων.—9. Nom. μέλι.—10. Nom. μύρμηξ.—11. Nom. αὐτόχθων.—12. Nom. ὀρτυξ.—13. Nom. πέρδιξ.—14. Nom. γέρον.—15. Nom. παλίμπαις.—16. Nom. φρήν.—17. Nom. γύψ.—18. Nom. γυνή.—19. Nom. ποὺς.—20. Nom. χεῖρ.—21. Nom. παῖς.—22. Nom. Ἀμύντας.—23. Nom. Ἀραψ.—24. Nom. Ἡλῖς.

σιλείας.—ἡ τοῦ Λαομέδοντος ὕβρις ἦν ἡ αἰτία τῆς ὀργῆς
 Ἀπόλλωνος καὶ Ποσειδῶνος καὶ τῆς ἀναλωσέως Τροίας.—
 τύπτει ὁ ἥρωες τὸν Βούσιριν καὶ τὸν Βουσίριδος υἱὸν, Ἀμ-
 φιδάμαντα, καὶ τὸν κήρυκα Χάλθην.

V.

Convert the following ungrammatical Greek into gram-
 matical, so as to suit the English words opposite.

<i>The seeds, and the banquet of the ants.</i>	Ὁ σπέρμα καὶ ὁ ὁ μύρμηξ δεῖπνον.
<i>The nature of the polypus is wonderful.</i>	Ὁ ὁ πολύπους φύσις εἰμὶ θαυμαστός.
<i>The death of the serpent and elephant.</i>	Ὁ θάνατος ὁ δράκων καὶ ὁ ἐλέφας.
<i>The effigies of the nightingale and swallow.</i>	Ὁ εἰκὼν ὁ ἀηδὼν καὶ ὁ χελιδὼν.
<i>The ichneumon is an enemy to crocodiles and asps.</i>	Ὁ ἰχνεύμων ἐχθρός εἰμὶ κροκόδειλος καὶ ἀσπίς.
<i>There is honour unto dogs, and abundance of sacred feeding.</i>	Τιμὴ εἰμι κύων, καὶ ἀφθονία ἱερὸς σίτισις.
<i>They have the dog, the hawk, the ibis, the ichneumon, and the mouse.</i>	Ἐχω ὁ κύων, ὁ ἰέραξ, ὁ ἰβίς, ὁ ἰχνεύμων καὶ ὁ μῦς.
<i>The Arabians have wells, but the enemy a scarcity of water.</i>	Ὁ Ἀραβὶς ἔχω φρέαρ, ὁ δὲ πολέμιος σπάνις ὕδωρ.
<i>Here are the canals of the Euphrates and the Tigris.</i>	Ἐνταῦθά εἰμι ὁ διώρυξ ὁ Εὐφράτης καὶ ὁ Τίγρης.
<i>They have the effects of the king, and the attire of the boys, and the ornaments of the statues, and cloaks, and tripods, and shields.</i>	Ἐχω ὁ χρῆμα ὁ ἀναξ, καὶ ὁ ὁ παῖς ἐσθῆς, καὶ ὁ ὁ ἄγαλμα κόσμος, καὶ χλαμῦς, καὶ τρίπους, καὶ ἀσπίς.

Here are pyramids, and tombs of kings, and statues, and other sights.

Mice and ants have a divining perception of things.

Achilles was the friend of Chiron, and Patroclus of Achilles, and Agamemnon of Nestor, and Hector of Polydamas, and Helenus of Antenor, and Polycrates of Anacreon, and Antigonus of Zeno, and Appollonius of Cicero.

The bees in the mouth of Plato, and the ants in the ears of Midas the Phrygian.

The madness of Meton the astronomer, when his name was in the list of the army of the Athenians.

Ενταῦθά εἰμι πυραμῖς, καὶ τάφος βασιλεὺς, καὶ ἄγαλμα, καὶ ἄλλος θέαμα.

Μῦς καὶ μύρμηξ ἔχω μαντικὸς πρᾶγμα αἰσθησις.

Ἀχιλλεύς εἰμὶ ἐταῖρος Χείρων, καὶ Πάτροκλος Ἀχιλλεύς, καὶ Ἀγαμέμνων Νέστωρ, καὶ Ἐκτώρ Πολυδάμας, καὶ Ἑλένος Ἀντήνωρ, καὶ Πολυκράτης Ἀνακρέων, καὶ Ἀντίγονος Ζήνων, καὶ Ἀπολλώνιος Κικέρων.

Ὁ μέλιττα ἐν ὁ στόμα Πλάτων, καὶ ὁ μύρμηξ ἐν ὁ οὖς Μίδα, ὁ Φρύξ.

Ὁ μανία Μέτων ἀστρονόμος, ὅτε ὁ ὄνομα εἰμὶ ἐν ὁ καταλόγος ὁ στράτευμα, ὁ Ἀθηναῖος.

XXVI. ADJECTIVES.

I. The declensions of adjectives, as has already been remarked, are three in number; the first declension having three terminations, the second two, and the third only one.

II. Adjectives of three terminations, in *ος, η, ον*, and *ος, α, ον*, and also adjectives of two terminations, in *ος, ος, ον*, have already been considered, as agreeing in their inflexion with nouns of the first and second declension.

III. The adjectives that remain to be considered agree in their inflexion with nouns of the third declension, and are therefore here arranged after them. These adjectives have some of them three, others two terminations, and others only one.

I. ADJECTIVES OF THREE TERMINATIONS.

I. Termination in *ας*.

I. Adjectives in *ας* have *αινα* in the feminine, and *αν* in the neuter; but participles in *ας* have the feminine in *ασα*.

II. The adjective *πας*, "all," "every," is declined like a participle.

Masc.	Fem.	Neut.
μέλας,	μέλαινα,	μέλαν, "black."
Singular.		
N. μέλ-ας,	-αινα,	-αν,
G. μέλ-ανος,	-αίνης,	-ανος,
D. μέλ-ανι,	-αίνη,	-ανι,
A. μέλ-ανα,	-αιναν,	-αν,
V. μέλ-ας,	-αινα,	-αν.
Dual.		
N. μέλ-ανε,	-αίνα,	-ανε,
G. μελ-άνοιν,	-αίναιν,	-άνοιν,
D. μελ-άνοιν,	-αίναιν,	-άνοιν,
A. μέλ-ανε,	-αίνα,	-ανε,
V. μέλ-ανε,	-αίνα,	-ανε.

Plural.		
N. μέλ-ανες,	-αინαι,	-ανα,
G. μελ-άνων,	-αινῶν,	-άνων,
D. μέλ-ασι, ¹	-αίναις,	-ασι,
A. μέλ-ανας,	-αίνας,	-ανα,
V. μέλ-ανες,	-αιναι,	-ανα.

Masc.	Fem.	Neut.
τύψας,	τύψασα,	τύψαν, "having struck."
Singular.		
N. τύψ-ας,	-ασα,	-αν,
G. τύψ-αντος,	-άσης,	-αντος,
D. τύψ-αντι,	-άση,	-αντι,
A. τύψ-αντα,	-ασαν,	-αν,
V. τύψ-ας,	-ασα,	-αν.
Dual.		
N. τύψ-αντε,	-άσα,	-αντε,
G. τυψ-άντοιιν,	-άσαιιν,	-άντοιιν,
D. τυψ-άντοιιν,	-άσαιιν,	-άντοιιν,
A. τύψ-αντε,	-άσα,	-αντε,
V. τύψ-αντε,	-άσα,	-αντε.

Plural.		
N. τύψ-αντες,	-ασαι,	-αντα,
G. τυψ-άντων,	-ασῶν,	-άντων,
D. τύψ-ασι, ²	-άσαις,	-ασι,
A. τύψ-αντας,	-άσας,	-αντα,
V. τύψ-αντες,	-ασαι,	-αντα.

1. Primitive form *μέλαν-σι*. The root is *μέλαν*, and, properly speaking, the adjective ought to have been divided in this way throughout the inflexion, namely, *μέλαν-ος*, *μέλαν-ι*, *μέλαν-α*, &c., as we have done in the case of the noun. The present arrangement, however, is easier for the young student, and has therefore been adopted from previous grammars. The same remark will apply to other adjectives that follow.

2. Primitive form *τύψαν-σι*.

Masc. Fem. Neut.
πᾶς, πᾶσα, πᾶν, "all," "every."

<i>Singular.</i>			<i>Dual.</i>		
N. <i>πᾶς,</i>	<i>πᾶσα,</i>	<i>πᾶν,</i>	N. <i>πάντε,</i>	<i>πάσα,</i>	<i>πάντε,</i>
G. <i>παντός,</i>	<i>πάσης,</i>	<i>παντός,</i>	G. <i>πάντοιν,</i>	<i>πάσαιν,</i>	<i>πάντοιν,</i>
D. <i>παντί,</i>	<i>πάσῃ,</i>	<i>παντί,</i>	D. <i>πάντοιν,</i>	<i>πάσαιν,</i>	<i>πάντοιν,</i>
A. <i>πάντα,</i>	<i>πᾶσαν,</i>	<i>πᾶν,</i>	A. <i>πάντε,</i>	<i>πάσα,</i>	<i>πάντε,</i>
V. <i>πᾶς,</i>	<i>πᾶσα,</i>	<i>πᾶν.</i>	V. <i>πάντε,</i>	<i>πάσα,</i>	<i>πάντε.</i>

Plural.

N. <i>πάντες,</i>	<i>πᾶσαι,</i>	<i>πάντα,</i>
G. <i>πάντων,</i>	<i>πασῶν,</i>	<i>πάντων,</i>
D. <i>πᾶσι,¹</i>	<i>πάσαις,</i>	<i>πᾶσι,</i>
A. <i>πάντας,</i>	<i>πάσας,</i>	<i>πάντα,</i>
V. <i>πάντες,</i>	<i>πᾶσαι,</i>	<i>πάντα.</i>

2. *Termination in εἰς.*

Adjectives in *εἰς* make the feminine in *εσσα* and the neuter in *εν*. Participles in *εἰς* make the feminine in *εισα*.

Masc. Fem. Neut.
χαρίεις, χαρίεσσα, χαρίεν, "pleasing."

<i>Singular.</i>			<i>Dual.</i>		
N. <i>χαρί-εις,</i>	<i>-εσσα,</i>	<i>-εν,</i>	N. <i>χαρί-εντε,</i>	<i>-έσσα,</i>	<i>-εντε,</i>
G. <i>χαρί-εντος,</i>	<i>-έσσης,</i>	<i>-εντος,</i>	G. <i>χαρι-έντοιν,</i>	<i>-έσσαιν,</i>	<i>-έντοιν,</i>
D. <i>χαρί-εντι,</i>	<i>-έσσης,</i>	<i>-εντι,</i>	D. <i>χαρι-έντοιν,</i>	<i>-έσσαιν,</i>	<i>-έντοιν,</i>
A. <i>χαρί-εντα,</i>	<i>-εσσαν,</i>	<i>-εν,</i>	A. <i>χαρί-εντε,</i>	<i>-έσσα,</i>	<i>-εντε,</i>
V. <i>χαρί-ει, or</i>	<i>χ</i>	<i>-εσσα,</i>	V. <i>χαρί-εντε,</i>	<i>-έσσα,</i>	<i>-εντε.</i>
<i>χαρί-εν,</i>					

Plural.

N. <i>χαρί-εντες,</i>	<i>-εσσαι,</i>	<i>-εντα,</i>
G. <i>χαρι-έντων,</i>	<i>-εσῶν,</i>	<i>-έντων,</i>
D. <i>χαρί-εσι,</i>	<i>-έσσαις,</i>	<i>-εσι,</i>
A. <i>χαρί-εντας,</i>	<i>-έσσας,</i>	<i>-εντα,</i>
V. <i>χαρί-εντες,</i>	<i>-εσσαι,</i>	<i>-εντα.</i>

Masc. Fem. Neut.
τυφθεῖς, τυφθεῖσα, τυφθέν, "having been struck."

<i>Singular.</i>			<i>Dual.</i>		
N. <i>τυφθ-εἰς,</i>	<i>-εῖσα,</i>	<i>-έν,</i>	N. <i>τυφθ-έντε,</i>	<i>-εῖσα,</i>	<i>-έντε,</i>
G. <i>τυφθ-έντος,</i>	<i>-εἰσης,</i>	<i>-έντος,</i>	G. <i>τυφθ-έντοιν,</i>	<i>-εἰσαιν,</i>	<i>-έντοιν,</i>
D. <i>τυφθ-έντι,</i>	<i>-εἰσῃ,</i>	<i>-έντι,</i>	D. <i>τυφθ-έντοιν,</i>	<i>-εἰσαιν,</i>	<i>-έντοιν,</i>
A. <i>τυφθ-έντα,</i>	<i>-εἶσαν,</i>	<i>-έν,</i>	A. <i>τυφθ-έντε,</i>	<i>-εῖσα,</i>	<i>-έντε,</i>
V. <i>τυφθ-εἰς,</i>	<i>-εἶσα,</i>	<i>-έν.</i>	V. <i>τυφθ-έντε,</i>	<i>-εῖσα,</i>	<i>-έντε.</i>

1. Primitive form *πᾶν-σι*.

Plural.

N.	τυφθ-έντες,	-εῖσαι,	-έντα,
G.	τυφθ-έντων,	-εισῶν,	-έντων,
D.	τυφθ-εῖσι,	-εῖσαις,	-εῖσι,
A.	τυφθ-έντας,	-εῖσας,	-έντα,
V.	τυφθ-έντες,	-εῖσαι,	-έντα.

The termination *ηεις*, belonging to this head, is sometimes contracted. Thus, *-ηεις*, *-ηεσσα*, *-ηεν*, are contracted into *-ῆς*, *-ῆσσα*, *-ῆν*; as, for example,

NOM.	τιμ-ῆς,	τιμ-ῆσσα,	τιμ-ῆν,
GEN.	τιμ-ῆντος,	τιμ-ῆσσης,	τιμ-ῆντος, &c.

3. *Termination in ην.*

Adjectives in *ην* have the feminine in *εινα* and the neuter in *εν*. Of these, however, we find only one form existing in Greek, namely, *τέρην*. Thus,

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>				
	τέρην,	τέρεινα,	τέρεν, "tender."				
	<i>Singular.</i>		<i>Dual.</i>				
N.	τέρ-ην,	-εινα,	-εν,	N.	τέρ-ενε,	-εῖνα,	-ενε,
G.	τέρ-ενος,	-εῖνης,	-ενος,	G.	τερ-ένοιν,	-εῖναιν,	-ένοιν,
D.	τέρ-ενι,	-εῖνῃ,	-ενι,	D.	τερ-ένοιν,	-εῖναιν,	-ένοιν,
A.	τέρ-ενα,	-ειναν,	-εν,	A.	τέρ-ενε,	-εῖνα,	-ενε,
V.	τέρ-εν,	-εινα,	-εν.	V.	τέρ-ενε,	-εῖνα,	-ενε.

Plural.

N.	τέρ-ενες,	-ειναι,	-ενα,
G.	τερ-ένων,	-εῖνων,	-ένων,
D.	τέρ-εσι, ¹	-εῖναις,	-εσι,
A.	τέρ-ενας,	-εῖνας,	-ενα,
V.	τέρ-ενες,	-ειναι,	-ενα.

4. *Termination in ους.*

We will consider here merely the uncontracted termination in *ους*. It belongs to participles, and makes the feminine in *ουσα* and the neuter in *ον*. Thus,

1. Primitive form *τέρεν-σι*.

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
δούς,	δοῦσα,	δόν, "having given."

Singular.

N. δούς,	δοῦσα,	δόν,
G. δόντος,	δόουσης,	δόντος,
D. δόντι,	δόουση,	δόντι,
A. δόντα,	δοῦσαν,	δόν,
V. δούς,	δοῦσα,	δόν.

Dual.

N. δόντε,	δούσα,	δόντε,
G. δόντοι,	δούσαι,	δόντοι,
D. δόντοι,	δούσαι,	δόντοι,
A. δόντε,	δούσα,	δόντε,
V. δόντε,	δούσα,	δόντε.

Plural.

N. δόντες,	δοῦσαι,	δόντα,
G. δόντων,	δουσῶν,	δόντων,
D. δοῦσι, ¹	δούσαις,	δοῦσι,
A. δόντας,	δούσας,	δόντα,
V. δόντες,	δούσαι,	δόντα.

5. *Termination in υς.*

I. Adjectives in *υς* make the feminine in *εῖα* and the neuter in *υ*; but, as they admit of contraction in some of the cases, they will be treated of under the head of contracted adjectives.

II. Participles in *υς* make the feminine in *ῦσα* and the neuter in *ύν*. Thus,

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
ζευγνύς,	ζευγνῦσα,	ζευγνύν, "joining."

Singular.

N. ζευγν-ύς,	-ῦσα,	-υν,
G. ζευγν-ύντος,	-ύσης,	-ύντος,
D. ζευγν-ύντι,	-ύση,	-ύντι,
A. ζευγν-ύντα,	-ῦσαν,	-ύν,
V. ζευγν-ύς,	-ῦσα,	-ύν.

Dual.

N. ζευγν-ύντε,	-ῦσα,	-ύντε,
G. ζευγν-ύντοι,	-ύσαι,	-ύντοι,
D. ζευγν-ύντοι,	-ύσαι,	-ύντοι,
A. ζευγν-ύντε,	-ῦσα,	-ύντε,
V. ζευγν-ύντε,	-ῦσα,	-ύντε.

Plural.

N. ζευγν-ύντες,	-ῦσαι,	-ύντα,
G. ζευγν-ύντων,	-υσῶν,	-ύντων,
D. ζευγν-ύσι, ²	-ύσαις,	-ύσι,
A. ζευγν-ύντας,	-ύσας,	-ύντα,
V. ζευγν-ύντες,	-ῦσαι,	-ύντα.

6. *Termination in ων.*

The termination in *ων* makes *ουσα* in the feminine and *ον* in the neuter. There are but two adjectives of this termination, namely, *έκών*, with its compound *άέκων*, con-

1. Primitive form δόντ-σι.

2. Primitive form ζευγνύντ-σι.

tracted by the Attics into ἄκων. All the other forms in ων are participles.

<i>Masc.</i>			<i>Fem.</i>			<i>Neut.</i>		
ἐκών,			ἐκοῦσα,			ἐκόν, "willing."		
<i>Singular.</i>						<i>Dual.</i>		
N. ἐκ-ών,	-οῦσα,	-όν,	N. ἐκ-όντε,	-οῦσα,	-όντε,	N. ἐκ-όντε,	-οῦσα,	-όντε,
G. ἐκ-όντος,	-ούσης,	-όντος,	G. ἐκ-όντων,	-ούσων,	-όντων,	G. ἐκ-όντων,	-ούσων,	-όντων,
D. ἐκ-όντι,	-ούσῃ,	-όντι,	D. ἐκ-όντων,	-ούσων,	-όντων,	D. ἐκ-όντων,	-ούσων,	-όντων,
A. ἐκ-όντα,	-οῦσαν,	-όν,	A. ἐκ-όντα,	-οῦσαν,	-όν,	A. ἐκ-όντα,	-οῦσαν,	-όν,
V. ἐκ-ών,	-οῦσα,	-όν.	V. ἐκ-όντε,	-οῦσα,	-όντε.	V. ἐκ-όντε,	-οῦσα,	-όντε.
<i>Plural.</i>								
N. ἐκ-όντες,	-οῦσαι,	-όντα,	N. ἐκ-όντες,	-οῦσαι,	-όντα,	N. ἐκ-όντες,	-οῦσαι,	-όντα,
G. ἐκ-όντων,	-ουσῶν,	-όντων,	G. ἐκ-όντων,	-ουσῶν,	-όντων,	G. ἐκ-όντων,	-ουσῶν,	-όντων,
D. ἐκ-ούσι, ¹	-ούσαις,	-ούσι,	D. ἐκ-ούσι, ¹	-ούσαις,	-ούσι,	D. ἐκ-ούσι, ¹	-ούσαις,	-ούσι,
A. ἐκ-όντας,	-οῦσας,	-όντα,	A. ἐκ-όντας,	-οῦσας,	-όντα,	A. ἐκ-όντας,	-οῦσας,	-όντα,
V. ἐκ-όντες,	-οῦσαι,	-όντα.	V. ἐκ-όντες,	-οῦσαι,	-όντα.	V. ἐκ-όντες,	-οῦσαι,	-όντα.

<i>Masc.</i>			<i>Fem.</i>			<i>Neut.</i>		
τύπτων,			τύπτουσα,			τύπτων, "striking."		
<i>Singular.</i>						<i>Dual.</i>		
N. τύπτ-ων,	-ουσα,	-ον,	N. τύπτ-οντε,	-ούσα,	-οντε,	N. τύπτ-οντε,	-ούσα,	-οντε,
G. τύπτ-οντος,	-ούσης,	-οντος,	G. τύπτ-όντων,	-ούσων,	-όντων,	G. τύπτ-όντων,	-ούσων,	-όντων,
D. τύπτ-οντι,	-ούσῃ,	-οντι,	D. τύπτ-όντων,	-ούσων,	-όντων,	D. τύπτ-όντων,	-ούσων,	-όντων,
A. τύπτ-οντα,	-ουσαν,	-ον,	A. τύπτ-οντα,	-ουσαν,	-ον,	A. τύπτ-οντα,	-ουσαν,	-ον,
V. τύπτ-ων,	-ουσα,	-ον.	V. τύπτ-οντε,	-ούσα,	-οντε.	V. τύπτ-οντε,	-ούσα,	-οντε.
<i>Plural.</i>								
N. τύπτ-οντες,	-ουσαι,	-όντα,	N. τύπτ-οντες,	-ουσαι,	-όντα,	N. τύπτ-οντες,	-ουσαι,	-όντα,
G. τύπτ-όντων,	-ουσῶν,	-όντων,	G. τύπτ-όντων,	-ουσῶν,	-όντων,	G. τύπτ-όντων,	-ουσῶν,	-όντων,
D. τύπτ-ουσι, ²	-ούσαις,	-ουσι,	D. τύπτ-ουσι, ²	-ούσαις,	-ουσι,	D. τύπτ-ουσι, ²	-ούσαις,	-ουσι,
A. τύπτ-οντας,	-οῦσας,	-όντα,	A. τύπτ-οντας,	-οῦσας,	-όντα,	A. τύπτ-οντας,	-οῦσας,	-όντα,
V. τύπτ-οντες,	-ουσαι,	-όντα.	V. τύπτ-οντες,	-ουσαι,	-όντα.	V. τύπτ-οντες,	-ουσαι,	-όντα.

7. Termination in ως.

This termination also belongs to participles. The feminine is in νῖα and the neuter in ος. Thus,

<i>Masc.</i>			<i>Fem.</i>			<i>Neut.</i>		
τετυφώς,			τετυφνῖα,			τετυφός, "having struck."		
<i>Singular.</i>						<i>Dual.</i>		
N. τετυφ-ώς,	-νῖα,	-ός,	N. τετυφ-ότε,	-νῖα,	-ότε,	N. τετυφ-ότε,	-νῖα,	-ότε,
G. τετυφ-ότος,	-νῖας,	-ότος,	G. τετυφ-ότων,	-νῖαιν,	-ότων,	G. τετυφ-ότων,	-νῖαιν,	-ότων,
D. τετυφ-ότι,	-νῖα,	-ότι,	D. τετυφ-ότων,	-νῖαιν,	-ότων,	D. τετυφ-ότων,	-νῖαιν,	-ότων,
A. τετυφ-ότα,	-νῖαν,	-ός,	A. τετυφ-ότε,	-νῖα,	-ότε,	A. τετυφ-ότε,	-νῖα,	-ότε,
V. τετυφ-ώς,	-νῖα,	-ός.	V. τετυφ-ότε,	-νῖα,	-ότε.	V. τετυφ-ότε,	-νῖα,	-ότε.

1. Primitive form ἐκόντ-σι.

2. Primitive form τύπτοντ-σι.

Plural.

N. τετυφ-ότες,	-νῖαι,	-ότα,
G. τετυφ-ότων,	-νιῶν,	-ότων,
D. τετυφ-όσι,	-νίαις,	-όσι,
A. τετυφ-ότας,	-νίας,	-ότα,
V. τετυφ-ότες,	-νῖαι,	-ότα.

The syncopated forms of the perfect participle active, however, make the feminine in ὤσα and the neuter in ὤς. Thus,

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
ἐστῶς,	ἐστῶσα,	ἐστῶς, “standing.”

Singular.

N. ἐστ-ῶς,	-ῶσα,	-ῶς,
G. ἐστ-ῶτος,	-ῶσης,	-ῶτος,
D. ἐστ-ῶτι,	-ῶσῃ,	-ῶτι,
A. ἐστ-ῶτα,	-ῶσαν,	-ῶς,
V. ἐστ-ῶς,	-ῶσα,	-ῶς.

Dual.

N. ἐστ-ῶτε,	-ῶσα,	-ῶτε,
G. ἐστ-ῶτοιιν,	-ῶσαιιν,	-ῶτοιιν,
D. ἐστ-ῶτοιιν,	-ῶσαιιν,	-ῶτοιιν,
A. ἐστ-ῶτε,	-ῶσα,	-ῶτε,
V. ἐστ-ῶτε,	-ῶσα,	-ῶτε.

Plural.

N. ἐστ-ῶτες,	-ῶσαι,	-ῶτα,
G. ἐστ-ῶτων,	-ῶσῶν,	-ῶτων,
D. ἐστ-ῶσι,	-ῶσαις,	-ῶσι,
A. ἐστ-ῶτας,	-ῶσας,	-ῶτα,
V. ἐστ-ῶτες,	-ῶσαι,	-ῶτα.

XXVII. EXERCISES ON ADJECTIVES OF THREE TERMINATIONS.

I.

Translate the following, and mention the number, gender, and case of each.

μέλανεσ ἵπποι,
 μέλαινα νεφέλη,
 μέλαν ἱμάτιον,
 μέλανα ἱμάτια,
 μελάνων λίθων,
 μελαίνης πτέρυγος,
 μέλανος αἵματος,
 μέλανε ἀνθρώπω,
 μέλασιν ὀφθαλμοῖς,
 μελαίναις νεφέλαις,
 μέλανε ἵππῳ,

μέλανι ἵππῳ,
 μελαίνα νεφέλα,
 μελάνοιν οἴκοιν,
 τάλανος ἀνθρώπον,
 τάλανι ἀδελφῷ,
 τάλανε ἀδελφῷ,
 τάλασι νεανίαις,
 ταλαίναις παρθένοις,
 τάλαινα παρθένε,
 τάλαιναν τιμὴν,
 ταλαίναιν ἀμίλλαιν,

ταλαίηνης ἀδελφῆς,	τιμῆντι νόμῳ,
ταλαίηνη φυγῇ,	τιμήεντι δώρῳ,
ταλαίνα παρθένῳ,	τιμῆντων λόγῳ,
ἅπαντες κήρυκες,	τιμῆς νεανίας,
ἅπασαι θάλασσαι,	τιμήεντων ἔδνων,
ἅπαντα δῶρα,	τιμήεις δοῦλος,
ἅπασιν ἀνέμοις,	δενδρήεις λειμῶν,
ἅπάντων κυρίων,	ὕλῃεις τόπος,
ἅπασι σώμασι,	ποιήεσσα χῶρα,
ἅπάσων γεφύρων,	κήρυκος τυφθέντος,
ἅπαντας κήρυκας,	ἀγγέλοις τυφθεῖσι,
ἅπασας γλώσσας,	δούλῳ τυφθέντι,
ἅπάσαις φωναῖς,	παῖδε τυφθέντε,
ἅπαν δένδρον,	σωμάτων τυφθέντων,
ἅπασα θύρα,	πτέρυγος τυφθείσης,
ἅπαντος νόμον,	οἰκήματα τυφθέντα,
ἁπάσης ῥόδης,	λέουσι τυφθεῖσι,
ἁπάσῃ οἰκίᾳ,	θηροῖν τυφθέντοι,
χαρίεσσα μορφή,	πτερύγοι τυφθείσαιν,
χαρίεντων λιμένων,	τέρενος σώματος,
χαρίεντα λόγον,	τέρεινι προβάτῳ,
χαρίεσι ῥήτορσι,	τέρεινα ποιή,
χαρίεντε σώματε,	τέρειν δάκρυ,
χαρίεν λόγε,	τερένων παίδων,
χαριέσση πελειάδι,	τέρεισι τέκνοις,
χαριέσσης ὁδοῦ,	τερειναις ῥίζαις,
χαρίεντι ῥόδῳ,	τερειναιν ῥῶδαιν,
χαριέσσων μορφῶν,	τερεινα κεφαλά,
χαριέσσαιν ἔδραιν,	τέρεινα κεφαλῇ,
χαριέσσαις φωναῖς,	ἀνθρώπων δόντων,
χαρίεντοι ἔργοι,	παρθένων δουσῶν,
τιμῆσσης ¹ φιλίας,	κυρίου δόντος,
τιμήεσσα βίβλος,	παρθένος δοῦσα,

1. As the contraction in the case of *τιμήεις*, *τιμῆς*, &c., occurs only occasionally, we have given examples of both the uncontracted and contracted forms.

ἀδελφοῖν δόντοιν,	γυνῇ ἐστῶσα,
ἀδελφαῖς δούσαις,	οἴκοις ἐστῶσι,
ταμίαν δόντα,	νόμων ἐκόντων,
τελώνης δούς,	ἵππους ἐστῶτας,
υἱῶν ζευγνύντων,	πάντων παιδίων,
ἄγγελος ἄκων,	τάλασι προβάτοις,
παρθένοι δοῦσαι,	μέλανε προβάτω,
παρθένος ζεύγνῦσα,	πασῶν ἀμίλλων,
παιδίων ἀκόντων,	τερένοιν παιδίοιν,
νήσων ἀκούσων,	τιμῆντων ἵππων,
ἀδελφῇ ἄκουσα,	κύσιν ἀκοῦσι,
πολίταιν ἐκόντοιν,	τάλανας κύνας,
τεχνίτη ζευγνύντι,	νήσου χαριέσσης,
κυνὸς ἐστῶτος,	πᾶν ἱμάτιον,
λεόντων ἐστῶτων,	πᾶς πόλεμος,
κεραυνοῦ τετυφότος,	πᾶσα ῥίζα.

II.

Translate the following, and mention, at the same time, the agreement or government in each clause or phrase.

1. Termination in *ας*.

Ξενοφῶν ἔχει μέλανας ἵππους, καὶ μέλανα ὄπλα, καὶ πᾶσαν τὴν ἐσθῆτα μέλαιναν.—ἄνθρωποι τάλανες ἔχουσι πάντα τάλανα.—ἅπασαι αἱ παρθένοι ἦσαν τάλαιναι.—ἅπαν τὸ σῶμά ἐστι μέλαν.—ὁ κύων ἔχει μέλανα ὦτα, καὶ πόδας μέλανας, καὶ οὐρὰν μέλαιναν.—ἐνταῦθά εἰσιν οἱ τάφοι τῶν ταλάνων Ἑλλήνων.—τύψας τὸν ἵππον ἐστὶν ἄθλιος, καὶ πᾶν τὸ πρόσωπόν ἐστι λυπηρόν.—τὸ μνημα τοῦ τύψαντος τὸν μέλανα ἵππον ἦν καλὸν, καὶ μελάνων λίθων.—τοῖς τάλασιν ἀνθρώποις καὶ ταῖς ταλαίναις παρθένοισι οὐκ ἐστὶ σωτηρία.—πάντες οἱ Δίβνες ἦσαν μέλανες.—ὦ τάλανε ἀνθρώπω καὶ ταλάνων ἀνθρώπων παῖδε!—ἐνταῦθά εἰσιν αἱ μελαίναι θεαὶ, αἱ Εὐμενίδες, καὶ ἅπαντα κακὰ καὶ τιμωρήματα τοῖς τάλασιν ἀνθρώποις.—τύψαντες τὸν ἀνακτα, καὶ τὸν μέλανα ἐννοῦχον, ἅπαντες οἱ βάρβαροι

ἦσαν ἐν ὄπλοις.—ἡ γυνή, τύψασα τὸν δοῦλον, ἦν τάλαινα.
—ἐνταῦθά εἰσιν αἱ μελαίναι ἐσθῆτες τοῦ τάλανος Αἶαντος.
—τὰ ὄπλα τῶν μελάνων Λιβύων, καὶ οἱ μέλανες ἵπποι τῶν
συμμάχων.—ὁ υἱὸς τάλας ἀνθρώπου τάλανός ἐστιν ἐν τῷ
ἀγρῷ τοῦ τὸν βάρβαρον τύψαντος.

2. Terminations in εἰς, ἦν, and οὐς.

Ἔχει χαρίεντας οἴκους, καὶ δεινὰ δένδρεα ἀγροῦς, καὶ τι-
μήντας ἵππους, καὶ οἶνον ἐν μέλασιν ἀσκοῖς.—ἐλευθερία
ἐστὶ τιμήσσσα, καὶ πᾶσιν ἀνθρώποις χαρίεν ἀγαθόν.—ὦ
χαρίεσσα παρθένω, καὶ μέλανες ὀφθαλμοὶ ταῖν χαρίεσσαιν
παρθένοι.—ἡ μάζα ἔχει ὁσμὴν χαρίεσσαν.—ὦ χαρίεσσα
καὶ τιμήσσσα πηγὰ, καὶ ἀγροὶ ποιήεντες καὶ δεινὰ δένδρεα!
οἱ χαρίεντες ἵπποι ἔχουσι χαρίεντας καὶ τιμήντας κόσμους,
οἱ δὲ φαῦλοι μέλανες.—ὦ τέρενε παιδίω καὶ ἀγαθοῦ ἀν-
θρώπου χαρίεντε νιώ!—οἱ Ἕλληνες, δόντες ὁμήρους, ἦσαν
τάλαντες.—τὸ μνηῆμα τερείνης καὶ χαρίεσσης παρθένου.—οἱ
βάρβαροι, τυφθέντες, εἰσὶ τάλαντες, οἱ δὲ Ἕλληνες, τοῦς
βαρβάρους τύψαντες, ἔχουσιν οἰκήματα χαρίεντα.—ἡ τέ-
ρεινα ποίη ἐστὶν ἀγαθὴ τέρεσιν ἔριφοις.—δοὺς σῖτον ταῖς
τερείναις ἐρίφαις, Δάφνις ἐστὶν ἐν τῇ καλύβῃ χαρίεσση τῆς
τερείνης Χλόης.—τὸ μνηῆμα, τυφθὲν τῷ κεραυνῷ, ἦν ἅπαν
μέλαν.—τὰ σώματα τῶν τυφθέντων ἦσαν ἐν τάφοις ποιή-
εσι.—ὁ βασιλεὺς ἔχει δεινὰ δένδρεα χωρία, καὶ ποιήντα πεδία.
—ἐνταῦθά εἰσιν οἱ μέλανες Λίβνες ἐν μέλασιν ὄπλοις, καὶ
τὸ θέαμά ἐστι χαρίεν καὶ καλόν.—ὦ χαρίεν Ἀδωνι καὶ
χαρίεσσα Αφροδίτῃ!—ἡ τέρεινα παρθένος δοῦσα ποίην τοῖν
τερένοις ἐρίφοις, ἦν ἐν τῷ ἄντρῳ χαρίεντι τῶν Νυμφῶν
χαρίεσσαν.

3. Terminations in υς, ων, and ως.

Ἡδονὴ ἐστὶ γλυκεῖα μὲν, βραχεῖα δέ.—ἡ γέφυρά ἐστὶν
εὐρεῖα, καὶ ὁ ποταμὸς βαθύς.—τὸ μὲν μέλι ἐστὶ γλυκὺ, τὸ
δὲ μῆλον ὀξύ.—τὸ θέαμά ἐστὶν ἡδύ.—ὁ ἄνθρωπος, τύπτων
τὸν δοῦλόν, ἐστὶν ἅπασιν τραχύς.—τὸ μνηῆμα, ἐστὼς ἐν τῇ
ὁδῷ, ἐστὶν ἅπασιν θαυμαστόν.—Ξέρξης, ζευγνύς τὸν Ἑλ-

λήσποντον γεφύρα, ἣν ἅπασι θαυμαστός.—ὁ ἄνθρωπος ἔχει τοὺς ἵππους ἐστῶτας ἐν τῷ ἀγρῷ.—ἡ γυνή, ζευγνῦσα τῷ ἀνθρώπῳ ἐν φιλίᾳ, ἔχει ἀπάντων τὸν ἔπαινον.—ζευγνύς τῷ ξύλῳ ἔχει χάραν.—ὁ ποιμὴν ἔχει ἔριφους ἐστῶτας ἐν τῇ ὕλῃ, καὶ πρόβατα καὶ αἰγὰς ἐν λειμῶνι ποιήεντι.—ἐστὼς ἐν ὅπλοις, καὶ τύπτων τοὺς δούλους ἄκοντάς, ἐστὶ τάλας καὶ ἄπορος.—ὁ μὲν δοῦλός ἐστιν ἐκὼν, ὁ δὲ δεσπότης ἄκων.—τὰ χρήματα τῶν ἀκόντων Ἑλλήνων.

III.

Convert the following ungrammatical Greek into grammatical, so as to suit the English opposite.

<i>The beginning of black night.</i>	Ὁ ἀρχὴ μέλας νύξ.
<i>The black stones of the two tombs.</i>	Ὁ μέλας λίθος ὁ μνημα.
<i>All the arms of all the wretched.</i>	Πᾶς ὁ ὅπλον πᾶς ὁ τάλας.
<i>All the Greeks were in black attire.</i>	Πᾶς ὁ Ἑλλήν εἰμὶ ἐν μέλας ἐσθῆς.
<i>The eyes of all the maidens were black.</i>	Ὁ ὄμμα πᾶς ὁ παρθένος εἰμὶ μέλας.
<i>Of the black pinions of the furies.</i>	Ὁ μέλας πτέρυξ ὁ Εὐμενίδες.
<i>Oh wretched fortune of wretched Greece!</i>	ὦ τάλας τύχη τάλας Ἑλλάς!
<i>Oh two wretched sons of Polydamas!</i>	ὦ τάλας παῖς Πολυδάμας!
<i>The tomb of Hector, who smote the Greeks.</i>	Ὁ μνημα Ἐκτωρ ὁ τύψας ὁ Ἑλλήν.
<i>The two men, having struck the lion, have the fear of black death.</i>	Ὁ ἄνθρωπος, τύψας ὁ λέων, ἔχω ὁ φόβος μέλας θάνατος.
<i>She has a graceful form, and a sweet countenance, and black hair.</i>	Ἐχω χαρίεις μορφή, καὶ ἡδὺς πρόσωπον, καὶ θριξ μέλας.

<i>The two sceptres of two honoured kings.</i>	Ὁ σκῆπτρον τιμήεις ἀναξ.
<i>Valuable mines of gold and silver.</i>	Τιμήεις μέταλλον χρυσος καὶ ἄργυρος.
<i>The pleasing temple of revered Diana.</i>	Ὁ χαρίεις ἱερὸν τιμήεις Ἄρτεμις.
<i>All Greece, having given praise and honours, was in hope.</i>	Ἄπας ὁ Ἑλλὰς, δοὺς ἔπαινος καὶ τιμῇ, εἰμὶ ἐν ἐλπίς.
<i>The works of the two men, standing and striking in the battle.</i>	Ὁ ἔργον ὁ ἄνθρωπος, ἐστὼς καὶ τύπτων ἐν ὁ μάχῃ.
<i>Unwilling slaves have punishment.</i>	Ἄκων δοῦλος ἔχω τιμωρία.
<i>Willing soldiers have rewards.</i>	Ἐκὼν στρατιώτης ἔχω ἄθλον.
<i>The wretched tears of tender maidens.</i>	Ὁ τάλας δάκρυ τέρην παρθένος.
<i>The tender tears of wretched Helen.</i>	Ὁ τέρην δάκρυ τάλας Ἑλένη.

XXVIII. ADJECTIVES OF TWO TERMINATIONS.

I. Termination in *ας*.

Masc.	Fem.	Neut.
αἰνῆας,	αἰνῆας,	αἰνῆαν, "ever-flowing."
Singular.		
N. αἰν-ας,	-ας,	-αν,
G. αἰν-αντος,	-αντος,	-αντος,
D. αἰν-αντι,	-αντι,	-αντι,
A. αἰν-αντα,	-αντα,	-αν,
V. αἰν-αν,	-αν,	-αν.
Dual.		
N. αἰν-αντε,	-αντε,	-αντε,
G. αἰν-άντοι,	-άντοι,	-άντοι,
D. αἰν-άντοι,	-άντοι,	-άντοι,
A. αἰν-αντε,	-αντε,	-αντε,
V. αἰν-αντε,	-αντε,	-αντε.
Plural.		
N. αἰν-αντες,	-αντες,	-αντα,
G. αἰν-άντων,	-άντων,	-άντων,
D. αἰν-ᾱσι, ¹	-ᾱσι,	-ᾱσι,
A. αἰν-αντας,	-αντας,	-αντα,
V. αἰν-αντες,	-αντες,	-αντα.

1. Primitive form αἰναντ-σι.

2. Termination in *ην*.

<i>Masc.</i>			<i>Fem.</i>	<i>Neut.</i>
<i>ἄρρην,</i>			<i>ἄρρην,</i>	<i>ἄρρεν, "male."</i>
<i>Singular.</i>			<i>Dual.</i>	
N. <i>ἄρρη-ην,</i>	<i>-ην,</i>	<i>-εν,</i>	N. <i>ἄρρη-ενε,</i>	<i>-ενε, -ενε,</i>
G. <i>ἄρρη-ενος,</i>	<i>-ενος,</i>	<i>-ενος,</i>	G. <i>ἄρρη-ένοιν,</i>	<i>-ένοιν, -ένοιν,</i>
D. <i>ἄρρη-ενι,</i>	<i>-ενι,</i>	<i>-ενι,</i>	D. <i>ἄρρη-ένοιν,</i>	<i>-ένοιν, -ένοιν,</i>
A. <i>ἄρρη-ενα,</i>	<i>-ενα,</i>	<i>-εν,</i>	A. <i>ἄρρη-ενε,</i>	<i>-ενε, -ενε,</i>
V. <i>ἄρρη-εν,</i>	<i>-εν,</i>	<i>-εν.</i>	V. <i>ἄρρη-ενε,</i>	<i>-ενε, -ενε.</i>

Plural.

N. <i>ἄρρη-ενες,</i>	<i>-ενες,</i>	<i>-ενα,</i>
G. <i>ἄρρη-ένων,</i>	<i>-ένων,</i>	<i>-ένων,</i>
D. <i>ἄρρη-εσι,¹</i>	<i>-εσι,</i>	<i>-εσι,</i>
A. <i>ἄρρη-ενας,</i>	<i>-ενας,</i>	<i>-ενα,</i>
V. <i>ἄρρη-ενες,</i>	<i>-ενες,</i>	<i>-ενα.</i>

3. Termination in *ης*.

Adjectives in *ης*, of two terminations, undergo contraction, changing *έος* into *ούς*, *έϊ* into *εϊ*, *έα* and *έε* into *ῆ*, &c. They will, therefore, be considered under the head of contracted adjectives of two terminations, where examples will be given.

4. Termination in *ις*.

<i>Masc.</i>			<i>Fem.</i>	<i>Neut.</i>
<i>εὐχαρις,</i>			<i>εὐχαρις,</i>	<i>εὐχαρι, "acceptable."</i>
<i>Singular.</i>			<i>Dual.</i>	
N. <i>εὐχαρ-ις,</i>	<i>-ις,</i>	<i>-ι,</i>	N. <i>εὐχάρ-ιτε,</i>	<i>-ιτε, -ιτε,</i>
G. <i>εὐχάρ-ιτος,</i>	<i>-ιτος,</i>	<i>-ιτος,</i>	G. <i>εὐχαρ-ίτοιιν,</i>	<i>-ίτοιιν, -ίτοιιν,</i>
D. <i>εὐχάρ-ιτι,</i>	<i>-ιτι,</i>	<i>-ιτι,</i>	D. <i>εὐχαρ-ίτοιιν,</i>	<i>-ίτοιιν, -ίτοιιν,</i>
A. <i>εὐχάρ-ιτα or</i>	<i>εὐχαρ-ιν,</i>	<i>εὐχαρ-ιν,</i>	A. <i>εὐχάρ-ιτε,</i>	<i>-ιτε, -ιτε,</i>
<i>εὐχαρ-ιν,</i>			V. <i>εὐχάρ-ιτε,</i>	<i>-ιτε, -ιτε.</i>
V. <i>εὐχαρ-ι,</i>	<i>-ι,</i>	<i>-ι.</i>		

Plural.

N. <i>εὐχάρ-ιτες,</i>	<i>-ιτες,</i>	<i>-ιτα,</i>
G. <i>εὐχαρ-ίτων,</i>	<i>-ίτων,</i>	<i>-ίτων,</i>
D. <i>εὐχάρ-ίσι,²</i>	<i>-ίσι,</i>	<i>-ίσι,</i>
A. <i>εὐχάρ-ιτας,</i>	<i>-ιτας,</i>	<i>-ιτα,</i>
V. <i>εὐχάρ-ιτες,</i>	<i>-ιτες,</i>	<i>-ιτα.</i>

1. Primitive form *ἄρρεν-σι*.2. Primitive form *εὐχάριτ-σι*.

5. Termination in *ων*.

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
σώφρων,	σώφρων,	σώφρον, "discreet."
<i>Singular.</i>		<i>Dual.</i>
N. σώφρων, -ων, -ον,	N. σώφρ-ονε, -ονε, -ονε,	
G. σώφρ-ονος, -ονος, -ονος,	G. σωφρ-όνοιν, -όνοιν, -όνοιν,	
D. σώφρ-ονι, -ονι, -ονι,	D. σωφρ-όνοιν, -όνοιν, -όνοιν,	
A. σώφρ-ονα, -ονα, -ον,	A. σώφρ-ονε, -ονε, -ονε,	
V. σώφρ-ον, -ον, -ον.	V. σώφρ-ονε, -ονε, -ονε.	
<i>Plural.</i>		
N. σώφρ-ονες, -ονες, -ονα,		
G. σωφρ-όνων, -όνων, -όνων,		
D. σώφρ-οσι, ¹ -οσι, -οσι,		
A. σώφρ-ονας, -ονας, -όνα,		
V. σώφρ-ονες, -ονες, -ονα.		

Under this same head fall comparatives in *ων*, which are declined like *σώφρων*, except that they are syncopated and contracted in some of their cases. They will, therefore, be treated of under contracted adjectives of two terminations, where appropriate examples will be given.

6. Termination in *ωρ*.

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
μεγαλήτωρ,	μεγαλήτωρ,	μεγαλήτορ, "magnanimous."
<i>Singular.</i>		<i>Dual.</i>
N. μεγαλήτ-ωρ, -ωρ, -ορ,	N. μεγαλήτ-ορε, -ορε, -ορε,	
G. μεγαλήτ-ορος, -ορος, -ορος,	G. μεγαλητ-όροιν, -όροιν, -όροιν,	
D. μεγαλήτ-ορι, -ορι, -ορι,	D. μεγαλητ-όροιν, -όροιν, -όροιν,	
A. μεγαλήτ-ορα, -ορα, -ορ,	A. μεγαλήτ-ορε, -ορε, -ορε,	
V. μεγαλήτ-ορ, -ορ, -ορ.	V. μεγαλήτ-ορε, -ορε, -ορε.	
<i>Plural.</i>		
N. μεγαλήτ-ορες, -ορες, -ορα,		
G. μεγαλητ-όρων, -όρων, -όρων,		
D. μεγαλήτ-ορσι, ² -ορσι, -ορσι,		
A. μεγαλήτ-ορας, -ορας, -ορα,		
V. μεγαλήτ-ορες, -ορες, -ορα.		

1. Primitive form *σώφρον-σι*.

2. In the dative plural of this adjective the termination *σι* is added at once to the root.

7. Termination in *ως*.¹

<i>Masc.</i>		<i>Fem.</i>		<i>Neut.</i>	
<i>εὐγεως,</i>		<i>εὐγεως,</i>		<i>εὐγεων,</i>	"fertile."
<i>Singular.</i>			<i>Dual.</i>		
N. <i>εὐγε-ως,</i>	-ως,	-ων,	N. <i>εὐγε-ω,</i>	-ω,	-ω,
G. <i>εὐγε-ω,</i>	-ω,	-ω,	G. <i>εὐγε-ων,</i>	-ων,	-ων,
D. <i>εὐγε-ω,</i>	-ω,	-ω,	D. <i>εὐγε-ων,</i>	-ων,	-ων,
A. <i>εὐγε-ων,</i>	-ων,	-ων,	A. <i>εὐγε-ω,</i>	-ω,	-ω,
V. <i>εὐγε-ως,</i>	-ως,	-ων.	V. <i>εὐγε-ω,</i>	-ω,	-ω.

Plural.

N. <i>εὐγε-ω,</i>	-ω,	-ω,
G. <i>εὐγε-ων,</i>	-ων,	-ων,
D. <i>εὐγε-ως,</i>	-ως,	-ως,
A. <i>εὐγε-ως,</i>	-ως,	-ω,
V. <i>εὐγε-ω,</i>	-ω.	-ω.

8. Termination in *ους*.

<i>Masc.</i>		<i>Fem.</i>		<i>Neut.</i>	
<i>δίπους,</i>		<i>δίπους,</i>		<i>δίπουν,</i>	"two-footed."
<i>Singular.</i>			<i>Dual.</i>		
N. <i>δίπ-ους,</i>	-ους,	-ουν,	N. <i>δίπ-οδε,</i>	-οδε,	-οδε,
G. <i>δίπ-οδος,</i>	-οδος,	-οδος,	G. <i>δίπ-όδοιν,</i>	-όδοιν,	-όδοιν
D. <i>δίπ-οδι,</i>	-οδι,	-οδι,	D. <i>δίπ-όδοιν,</i>	-όδοιν,	-όδοιν,
A. <i>δίπ-οδα,</i>	-οδα,	-ουν,	A. <i>δίπ-οδε,</i>	-οδε,	-οδε,
or	or				
-ουν,	-ουν,				
V. <i>δίπ-ους,</i>	-ους,	-ουν.	V. <i>δίπ-οδε,</i>	-οδε,	-οδε.
or	or				
-ου,	-ου,				

Plural.

N. <i>δίπ-οδες,</i>	-οδες,	-οδα,
G. <i>δίπ-όδων,</i>	-όδων,	-όδων,
D. <i>δίπ-οσι,</i>	-οσι,	-οσι,
A. <i>δίπ-οδας,</i>	-οδας,	-οδα,
V. <i>δίπ-οδες,</i>	-οδες,	-οδα.

1. Compare the Attic mode of declining, in the second declension, as given at page 85.

XXIX. EXERCISES ON ADJECTIVES OF TWO TERMINATIONS.

I.

Translate the following, and mention the number, gender, and case of each.

αἰνάντες ποταμοί,
 αἰνάντων πηγῶν,
 αἰνάντοιν πηγοῖν,
 αἰνάν πῦρ!
 αἰνάντε φρέατε,
 αἰνάντος ὄργῃς,
 αἰνᾶσιν ὕδασι,
 αἰνάν ὠκεανέ!
 αἰνάντι πυρί,
 ἄρρένων παίδων,
 ἄρρένας ὄρνιθας,
 ἄρρένος στρουθοῦ,
 ἄρρέσιν ἄρκτοις,
 ἄρρένες κύνες,
 ἄρρέν ζῶον,
 ἄρρένοιν παίδοιν,
 ἄρρένε ἐλάφω,
 ἄρρένα ζῶα,
 εὐχάριτες ἄγγελοι,
 εὐχάρισι δώροις,
 εὐχαριν ἄνθρωπον,
 εὐχάριτι καιρῷ,
 εὐχάριτε καιρῷ,
 εὐχάριτος εἰρήνης,
 εὐχαρι ἡμέρα!
 εὐχαρίτοιν ποιημάτοιν,
 σωφρόνων λόγων,
 σῶφροσι φιλοσόφοις,
 σῶφρον διδάσκαλε!

σώφρονος γέροντος,
 σώφρονε παῖδε,
 σωφρόνων παρθένων,
 σωφρόνοιν ἀνθρώποιν,
 σώφρονες ἀδελφοί,
 μεγαλήτορος ἄνακτος,
 μεγαλήτορα νεανίαν,
 μεγαλήτορα δῶρα,
 μεγαλήτορι πολεμῖν,
 μεγαλήτορε στρατηγῷ,
 μεγαλήτορσι ἥρωσι,
 εὐγεω τόπων,
 εὐγεω νήσῳ,
 εὐγεω ἀγροί,
 εὐγεω χωρίου,
 εὐγεως βουνούς,
 εὐγεως Σικελία,
 εὐγεων χώραν,
 εὐγεων νήσοιν,
 εὐγεων τόπων,
 εὐγεω χωρία,
 εὐγεως πεδίοις,
 δίποδος ζῶον,
 δίποδες στάθμαι,
 δίποδα ζῶα,
 δίποσι ζώοις,
 δίποδε στάθμα,
 δίποδας στάθμας,
 δίπουν ζῶον.

II.

Translate the following, and mention the agreement or government in each clause or phrase.

1. *Terminations in ας and ην.*

Ἡ αἰείνας πηγὴ Ἀρεθούσης ἐστὶν ἐν τῇ νήσῳ Ὀρτυγία.
—ἡ τοῦ ποιμένος γυνὴ ἔχει τὸ παιδε ἄρρενε τοῦ βουκόλου.
—Ἡφαιστος ἔχει ἐν Αἴτνῃ αἰείναντος πυρὸς πηγὰς καθαράς.—ἐν οὐρανῷ εἰσὶν αἰείναντες εὐδαιμονίας ποταμοί.—ὁ παῖς τοῦ γεωργοῦ ἔχει ἄρρενας στρουθοὺς ἐν κανισκίῳ καλῷ, καὶ κύων ἄρρην ἐστὶν ἐν τῇ θύρᾳ τῆς Ἀρτεμιδώρου οἰκίας.
—αἱ Νύμφαι τῶν αἰεινάντων πηγῶν, καὶ αἱ Ὠκεανίδες αἱ τοῦ αἰείναντος Ὠκεανοῦ θυγάτερες, εὐπλόκαμοί εἰσι, καὶ πάντοτε ἔρατειναί.—Κτησιφῶν ἔχει τὸ τοῦ ἄρρενος ἐλάφου δέρμα νεόδαρτον.—τὰ τοῖν ἄρρένοιον θεοῖν ἀγάλματα, καὶ ἡ τῶν αἰεινάντων πυρῶν φλὸξ οὐρανία, καὶ τὸ τῶν Ὠκεανοῦ ὑδάτων ῥεῦμα ἀκοίμητον.—θάνατος οὐκ ἐστὶν ὕπνος ἀδιάπανστος, ἀλλ' αἰείναντος ζωῆς ἀρχὴ ἀναμφισβήτητος.—ἡ ὕλη ἔχει ἄρρενα ζῶα, καὶ πηγὰς αἰείναντας, καὶ μακρὰ δένδρα, καὶ ἄντρα σκοτεινά.—ἐριαύχενες ἄνθρωποι εἰσιν εὐκαταφρόνητοι.

2. *Terminations in ις and ων.*

Τὸ δῶρον ἀγαθοῦ ἀνθρώπου ἐστὶν αἰεὶ εὐχαρι, καὶ αἱ τῶν σωφρόνων συμβουλίαι οὐ μικρὰν ὠφέλειαν ἔχουσιν.—αἱ τῶν ἀγαθῶν θυσίαι εἰσὶν αἰεὶ τοῖς θεοῖς εὐχάριτες.—ὁ τῶν σωφρόνων νοῦς, ὥσπερ χρυσὸς, βάρος ἔχει πολύτιμον.—ἐν τῇ ψυχῇ ἀγνῇ πᾶσαι αἱ ἀρεταὶ οἴκησιν εὐχάριτα ἔχουσιν.—σώφρονες πολῖται ὠφέλιμοί εἰσιν, οἳ δ' ἄφρονες βλαβεροί.—αἱ Μοῦσαι, Μνημοσύνης καὶ Ζηνὸς Ὀλυμπίου ἀγλαὰ τέκνα, πολυῖδμονές εἰσι, καὶ φιλόφρονες, καὶ ἀθάναται.—οἱ τῶν σωφρόνων ἔπαινοί εἰσιν εὐχάριτες καὶ πολύτιμοι.—ὦ κακοδαῖμον νιὲ τοῦ κακοδαίμονος Πριάμου!—οἱ δεισιδαίμονές εἰσιν αἰεὶ δοῦλοι.—ἡ ἐν Χαιρωνείᾳ μάχη Φιλίππῳ ἦν ἡ αἰτία εὐχάριτος νίκης, τοῖς δ' Ἀθηναίοις ἀτιμίας καὶ αἰσχύνης.—τοῖς κακοδαίμοσιν αἱ τῶν φίλων παραμυθίαι

θελκτήριαν δύναμιν καὶ εὐχαριν ὠφέλειαν ἔχουσιν.—οἱ ἀχάριστοί εἰσιν ἀεὶ ἐπιλήσμονες.—ἐλέφαντες καὶ κύνες εἰσιν ἀεὶ εὐεργετημάτων μνήμονες.

3. Terminations in ωρ, ως, and ους.

Ἡ εὐγεωσ νῆσος τοῦ μεγαλήτορος Κηφισοδώρου.—ἡ ὕλη ἔχει παντοῖα τετράποδα ζῶα.—τὰ τῶν Θεσσαλῶν εὐγεω πεδία.—μεγάλητορ παῖ Πριάμου, Ἔλενε, καὶ μεγαλητόρων προγόνων εἰδῶλον ἀληθινόν!—εὐγεων δάπεδον εὐγεων νήσων.—ἄνθρωπός ἐστι δίπουν ζῶον.—μεγαλήτορες ἄνθρωποι εἰσιν ἀεὶ μνήμονες δόξης καλῆς.—ἔχει μεγαλήτορα θυμόν, καὶ μεγαλητόρων ἔργων μνήμην ἀδιάλειπτον.—τῷ μεγαλήτορι ἥρωϊ τοῦτο ἦν μόρσιμον.—εὐγεως χωρίοις καθάπερ ἀγαθοῖς ἀνθρώποις ἐστὶν οὐρανὸς ἀεὶ αἴσιος.—Σικελία καὶ Εὐβοία, εὐγεω νήσω!—ἔλεω θεοὶ καὶ ἔλεω θεαὶ εἰσιν ἐν οὐρανῷ ἀστερόεντι.

III.

Convert the following ungrammatical Greek into grammatical, so as to suit the English opposite.

- | | |
|--|---|
| <i>In God are the fountains of ever-flowing mercy and love.</i> | Ἐν Θεός εἰμι ὁ πηγὴ αἰείνας ἐλεημοσύνη καὶ ἀγάπη. |
| <i>The two ever-flowing wells of bitumen in the land of the Persians.</i> | Ὁ αἰείνας ἄσφαλτος φρέαρ ἐν ὁ ὁ Πέρσης γῆ. |
| <i>To the male children of the magnanimous Eurymedon there was not the care of discreet friends.</i> | Ὁ ἄρρῆν μεγαλήτωρ Εὐρυμέδων παῖς οὐκ εἰμὶ ὁ ἐπιμέλεια σῶφρων φίλος. |
| <i>The two acceptable gifts of the two male children, and the waters of the two ever-flowing rivers in the fertile land of the magnanimous Solymi.</i> | Ὁ εὐχαρις δῶρον ὁ ἄρρῆν παῖς, καὶ ὁ ὕδωρ ὁ αἰείνας ποταμὸς, ἐν ὁ εὐγεως γῆ ὁ μεγαλήτωρ Σόλυμοι. |
| <i>For the magnanimous sons of the discreet Aglaonice there</i> | Ὁ μεγαλήτωρ παῖς σῶφρων Ἀγλαονίκη οὐκ εἰμὶ ὁ εὐ- |

were not the acceptable consolations of the inhabitants of their fertile native land.

O discreet son of the discreet and magnanimous Euthyphron!

Of the two fertile regions in the two fertile islands of Corcyra and Crete.

The queen has in her kingdom magnanimous and discreet men, fertile meads, ever-flowing rivers, mines of gold, silver, and copper, and all other acceptable things.

χαρις παραμυθία ὁ ὁ εὐγεως πατρις οἰκέτης.

Σώφρων νιὸς ὁ σώφρων καὶ μεγαλήτωρ Εὐθύφρων!

Ὁ εὐγεως χωρίου ἐν ὁ εὐγεως νῆσος Κέρκυρα καὶ Κρήτη.

Ὁ βασίλισσα ἐν ὁ ἀρχὴ μεγαλήτωρ καὶ σώφρων ἄνθρωπος, εὐγεως λειμῶν, αἰένας ποταμός, μέταλλον χρυσός, ἄργυρος, καὶ χαλκός, καὶ πᾶς ἄλλος εὐχαρις χρῆμα ἔχω.

XXX. CONTRACTED NOUNS.

Contracted Nouns of the First Declension.

I. In forming these contractions, *έα* preceded by *ρ* becomes *ᾱ*; as, *ἐρέα*, contracted *ἐρᾱ*, “*wool*.”

II. So also *άα* becomes *ᾱ*; as, *μνάα*, contracted *μνᾱ*, “*a mina*.”

III. But *έα* not preceded by *ρ*, and likewise *έη* and *όη*, become *ῆ*; as, *γέα*, *γῆ*, “*the earth* ;” *γαλέη*, *γαλῆ*, “*a weasel* ;” *διπλόη*, *διπλῆ*, “*double* ;” *Ἑρμέας*, *Ἑρμῆς*, “*Mercury* ;” *Ἀπελλέης*, *Ἀπελλῆς*, “*Apelles*.”

IV. In the genitive, *ου* absorbs the preceding vowel; as, *Ἑρμέου*, *Ἑρμου*.

EXAMPLES.

ῆ ἐρέα, contracted *ἐρᾱ*, “*wool*.”

Singular.	Dual.	Plural.
N. ἐρέ-α ἐρ-ᾱ,	N. ἐρέ-α,	N. ἐρέ-αι ἐρ-αῖ,
G. ἐρέ-ας ἐρ-ᾶς,	G. ἐρέ-αιν,	G. ἐρε-ῶν ἐρ-ῶν,
D. ἐρέ-α ἐρ-ᾷ,	D. ἐρέ-αιν,	D. ἐρέ-αις ἐρ-αῖς,
A. ἐρέ-αν ἐρ-ᾶν,	A. ἐρέ-α,	A. ἐρέ-ας ἐρ-ᾶς,
V. ἐρέ-α ἐρ-ᾱ.	V. ἐρέ-α.	V. ἐρέ-αι ἐρ-αῖ.

γαλέη, contracted γαλή, “a weasel.”

Singular.	Dual.	Plural.
N. γαλέ-η γαλ-ῆ,	N. γαλέ-α γαλ-ᾱ,	N. γαλέ-αι γαλ-αῖ,
G. γαλέ-ης γαλ-ῆς,	G. γαλέ-αιν γαλ-αῖν,	G. γαλε-ῶν γαλ-ῶν,
D. γαλέ-η γαλ-ῆ,	D. γαλέ-αιν γαλ-αῖν,	D. γαλέ-αις γαλ-αῖς,
A. γαλέ-ην γαλ-ῆν,	A. γαλέ-α γαλ-ᾱ,	A. γαλέ-ας γαλ-ᾱς,
V. γαλέ-η γαλ-ῆ.	V. γαλέ-α γαλ-ᾱ.	V. γαλέ-αι γαλ-αῖ.

Contracted Nouns of the Second Declension.

I. In forming these contractions, the letters *έο*, *έε*, and *έου*, become *οῦ* ; as, ἀδελφιδέος, contracted ἀδελφιδοῦς ; νόε, contracted νοῦ ; νόος, contracted νοῦς.

II. A short vowel before a long one, or before a diphthong, is absorbed ; as, πλόων, πλῶν ; πλόοιν, πλοῖν.

III. In the neuter, *α* absorbs the preceding vowel, and becomes long ; as, ὀστέα, ὀστᾶ.

IV. In the vocative, *εε* is not contracted ; as, ἀδέλφιδεε.

EXAMPLES.

ὁ νόος, contracted νοῦς, “the mind.”

Singular.	Dual.	Plural.
N. νό-ος νοῦς,	N. νό-ω νῶ,	N. νό-οι νοῖ,
G. νό-ου νοῦ,	G. νό-οιν νοῖν,	G. νό-ων νῶν,
D. νό-ω νῶ,	D. νό-οιν νοῖν,	D. νό-οις νοῖς,
A. νό-ον νοῦν,	A. νό-ω νῶ,	A. νό-ους νοῦς,
V. νό-ε νοῦ.	V. νό-ω νῶ.	V. νό-οι νοῖ.

τὸ ὀστέον contracted ὀστοῦν, “the bone.”

Singular.	Dual.	Plural.
N. ὀστέ-ον ὀστ-οῦν,	N. ὀστέ-ω ὀστ-ῶ,	N. ὀστέ-α ὀστ-ᾶ,
G. ὀστέ-ου ὀστ-οῦ,	G. ὀστέ-οιν ὀστ-οῖν,	G. ὀστέ-ων ὀστ-ῶν,
D. ὀστέ-ω ὀστ-ῶ,	D. ὀστέ-οιν ὀστ-οῖν,	D. ὀστέ-οις ὀστ-οῖς,
A. ὀστέ-ον ὀστ-οῦν,	A. ὀστέ-ω ὀστ-ῶ,	A. ὀστέ-α ὀστ-ᾶ,
V. ὀστέ-ον ὀστ-οῦν.	V. ὀστέ-ω ὀστ-ῶ.	V. ὀστέ-α ὀστ-ᾶ.

Contracted Adjectives in έος and έός.

1. Termination in έος.

I. Adjectives in *έος* are contracted throughout.

II. In the feminine, *έα* is contracted into *ᾶ* when a vowel or the letter *ρ* precedes the termination *έος* ; but, otherwise,

it is contracted into $\tilde{\eta}$. Thus, $\chi\rho\upsilon\sigma\epsilon\omicron\varsigma$ in the feminine contracts $\chi\rho\upsilon\sigma\acute{\epsilon}\alpha$ into $\chi\rho\upsilon\sigma\tilde{\eta}$; but $\acute{\epsilon}\rho\acute{\epsilon}\epsilon\omicron\varsigma$, "woollen," contracts $\acute{\epsilon}\rho\acute{\epsilon}\acute{\epsilon}\alpha$ into $\acute{\epsilon}\rho\epsilon\tilde{\alpha}$; and $\acute{\alpha}\rho\gamma\upsilon\acute{\rho}\epsilon\omicron\varsigma$, "silver," $\acute{\alpha}\rho\gamma\upsilon\rho\acute{\epsilon}\alpha$ into $\acute{\alpha}\rho\gamma\upsilon\rho\tilde{\alpha}$.

III. In the neuter plural, however, $\epsilon\alpha$ is always contracted into α , whatever letter may precede $\omicron\varsigma$. Thus,

$\chi\rho\upsilon\sigma\epsilon\omicron\varsigma$, contracted $\chi\rho\upsilon\sigma\omicron\upsilon\varsigma$, "golden."

Singular.

Dual.

N.	$\chi\rho\upsilon\sigma\text{-}\epsilon\omicron\varsigma$	$\text{-}\acute{\epsilon}\alpha$	$\text{-}\epsilon\omicron\nu$,
	$\omicron\upsilon\varsigma$	$\tilde{\eta}$	$\omicron\upsilon\nu$,
G.	$\chi\rho\upsilon\sigma\text{-}\acute{\epsilon}\omicron\nu$	$\text{-}\acute{\epsilon}\alpha\varsigma$	$\text{-}\acute{\epsilon}\omicron\nu$,
	$\omicron\upsilon$	$\tilde{\eta}\varsigma$	$\omicron\upsilon$,
D.	$\chi\rho\upsilon\sigma\text{-}\acute{\epsilon}\omega$	$\text{-}\acute{\epsilon}\alpha$	$\text{-}\acute{\epsilon}\omega$,
	$\tilde{\omega}$	$\tilde{\eta}$	$\tilde{\omega}$,
A.	$\chi\rho\upsilon\sigma\text{-}\epsilon\omicron\nu$	$\text{-}\acute{\epsilon}\alpha\nu$	$\text{-}\epsilon\omicron\nu$,
	$\omicron\upsilon\nu$	$\tilde{\eta}\nu$	$\omicron\upsilon\nu$,
V.	$\chi\rho\upsilon\sigma\text{-}\epsilon\epsilon$	$\text{-}\acute{\epsilon}\alpha$	$\text{-}\epsilon\omicron\nu$,
		$\tilde{\eta}$	$\omicron\upsilon\nu$.

N.	$\chi\rho\upsilon\sigma\text{-}\acute{\epsilon}\omega$	$\text{-}\acute{\epsilon}\alpha$	$\text{-}\acute{\epsilon}\omega$,
	$\tilde{\omega}$	$\tilde{\alpha}$	$\tilde{\omega}$,
G.	$\chi\rho\upsilon\sigma\text{-}\acute{\epsilon}\omicron\nu$	$\text{-}\acute{\epsilon}\alpha\nu$	$\text{-}\acute{\epsilon}\omicron\nu$,
	$\omicron\iota\nu$	$\alpha\iota\nu$	$\omicron\iota\nu$,
D.	$\chi\rho\upsilon\sigma\text{-}\acute{\epsilon}\omicron\nu$	$\text{-}\acute{\epsilon}\alpha\nu$	$\text{-}\acute{\epsilon}\omicron\nu$,
	$\omicron\iota\nu$	$\alpha\iota\nu$	$\omicron\iota\nu$,
A.	$\chi\rho\upsilon\sigma\text{-}\acute{\epsilon}\omega$	$\text{-}\acute{\epsilon}\alpha$	$\text{-}\acute{\epsilon}\omega$,
	$\tilde{\omega}$	$\tilde{\alpha}$	$\tilde{\omega}$,
V.	$\chi\rho\upsilon\sigma\text{-}\acute{\epsilon}\omega$	$\text{-}\acute{\epsilon}\alpha$	$\text{-}\acute{\epsilon}\omega$,
	$\tilde{\omega}$	$\tilde{\alpha}$	$\tilde{\omega}$.

Plural.

N.	$\chi\rho\upsilon\sigma\text{-}\epsilon\omicron\iota$	$\text{-}\epsilon\alpha\iota$	$\text{-}\epsilon\alpha$,
	$\omicron\iota$	$\alpha\iota$	$\tilde{\alpha}$,
G.	$\chi\rho\upsilon\sigma\text{-}\acute{\epsilon}\omega\nu$	$\text{-}\acute{\epsilon}\omega\nu$	$\text{-}\acute{\epsilon}\omega\nu$,
	$\tilde{\omega}\nu$	$\tilde{\omega}\nu$	$\tilde{\omega}\nu$,
D.	$\chi\rho\upsilon\sigma\text{-}\acute{\epsilon}\omicron\iota\varsigma$	$\text{-}\acute{\epsilon}\alpha\iota\varsigma$	$\text{-}\acute{\epsilon}\omicron\iota\varsigma$,
	$\omicron\iota\varsigma$	$\alpha\iota\varsigma$	$\omicron\iota\varsigma$,
A.	$\chi\rho\upsilon\sigma\text{-}\acute{\epsilon}\omicron\nu\varsigma$	$\text{-}\acute{\epsilon}\alpha\varsigma$	$\text{-}\acute{\epsilon}\alpha$,
	$\omicron\upsilon\varsigma$	$\tilde{\alpha}\varsigma$	$\tilde{\alpha}$,
V.	$\chi\rho\upsilon\sigma\text{-}\epsilon\omicron\iota$	$\text{-}\epsilon\alpha\iota$	$\text{-}\epsilon\alpha$,
	$\omicron\iota$	$\alpha\iota$	$\tilde{\alpha}$.

2. Termination in $\acute{\omicron}\omicron\varsigma$.

I. Adjectives in $\acute{\omicron}\omicron\varsigma$ are contracted throughout like those in $\acute{\epsilon}\omicron\varsigma$.

II. In the feminine $\acute{\omicron}\tilde{\eta}$ is contracted into $\tilde{\eta}$; and in the neuter plural, $\acute{\omicron}\alpha$ into $\tilde{\alpha}$.

III. When the letter ρ precedes the termination, the feminine is in $\acute{\omicron}\alpha$, contracted $\tilde{\alpha}$.

IV. But the adjective $\acute{\alpha}\theta\rho\acute{\omicron}\omicron\varsigma$, "crowded," is not contracted in the feminine $\acute{\alpha}\theta\rho\acute{\omicron}\alpha$, to distinguish it from the adjective $\acute{\alpha}\theta\rho\omicron\nu\varsigma$, "noiseless," which is of two terminations.

ἀπλόος, contracted ἀπλοῦς, "simple."

Singular.				Dual.			
N.	ἀπλ-όος	-όη	-όον,	N.	ἀπλ-όω	-όα	-όω,
	οῦς	ῆ	οῦν,		ῶ	ᾱ	ῶ,
G.	ἀπλ-όου	-όης	-όον,	G.	ἀπλ-όοιν	-όαιν	-όοιν,
	οῦ	ῆς	οῦ,		οῖν	αῖν	οῖν,
D.	ἀπλ-όω	-όῃ	-όω,	D.	ἀπλ-όοιν	-όαιν	-όοιν,
	ῶ	ῆ	ῶ,		οῖν	αῖν	οῖν,
A.	ἀπλ-όον	-όην	-όον,	A.	ἀπλ-όω	-όα	-όω,
	οῦν	ῆν	οῦν,		ῶ	ᾱ	ῶ,
V.	ἀπλ-όε	-όῃ	-όον,	V.	ἀπλ-όω	-όα	-όω,
	οῦ	ῆ	οῦν.		ῶ	ᾱ	ῶ.

Plural.

N.	ἀπλ-όοι	-όαι	-όα,
	οῖ	αῖ	ᾱ,
G.	ἀπλ-όων	-όων	-όων,
	ῶν	ῶν	ῶν,
D.	ἀπλ-όοις	-όαις	-όοις,
	οῖς	αῖς	οῖς,
A.	ἀπλ-όονς	-όας	-όα,
	οῦς	ᾱς	ᾱ,
V.	ἀπλ-όοι	-όαι	-όα,
	οῖ	αῖ	ᾱ.

3. *Termination in ων.*

The only contracted form under this termination is that of participles in ῶν, contracted from ἄων, which make the feminine in ῶσα and the neuter in ῶν.

EXAMPLE.

Singular.			Dual.		
M.	F.	N.	M.	F.	N.
N. τιμ-ᾶων	-ᾶουσα	-ᾶον,	N. τιμ-ᾶοντε	-αούσα	-ᾶοντε,
ῶν	ῶσα	ῶν,	ῶντε	ῶσα	ῶντε,
G. τιμ-ᾶοντος	-αούσης	-ᾶοντος,	G. τιμ-ᾶόντοι	-αούσαι	-ᾶόντοι,
ῶντος	ῶσης	ῶντος,	ῶντοι	ῶσαι	ῶντοι,
D. τιμ-ᾶοντι	-αούσῃ	-ᾶοντι,	D. τιμ-ᾶόντοι	-αούσαι	-ᾶόντοι,
ῶντι	ῶσῃ	ῶντι,	ῶντοι	ῶσαι	ῶντοι,
A. τιμ-ᾶοντα	-ᾶουσιν	-ᾶον,	A. τιμ-ᾶοντε	-αούσα	-ᾶοντε,
ῶντα	ῶσιν	ῶν,	ῶντε	ῶσα	ῶντε,
V. τιμ-ᾶων	-ᾶουσα	-ᾶον,	V. τιμ-ᾶοντε	-αούσα	-ᾶοντε,
ῶν	ῶσα	ῶν.	ῶντε	ῶσα	ῶντε.

Plural.

	M.	F.	N.
N.	τιμ-άοντες ῶντες	-άουσαι ῶσαι	-άοντα, ῶντα,
G.	τιμ-άόντων ῶντων	-αούσων ῶσων	-άόντων, ῶντων,
D.	τιμ-άουσι ῶσι	-αούσαις ῶσαις	-άουσι, ῶσι,
A.	τιμ-άοντας ῶντας	-αούσας ῶσας	-άοντα, ῶντα,
V.	τιμ-άοντες ῶντες	-άουσαι ῶσαι	-άοντα, ῶντα.

4. *Termination in ης.*

Adjectives in *ης* are of two terminations, and undergo contraction by changing *έος* into *ούς*, *εί* into *εἷ*, *έα* and *έε* into *ῆ*, &c. They will be given hereafter.

XXXI. EXERCISES ON CONTRACTED NOUNS OF THE FIRST AND SECOND DECLENSIONS, AND ON CONTRACTED ADJECTIVES IN *έος* AND *όος*.

I.

Translate the following, and mention the number, gender, and case of each.

ἀνδριᾶς Ἑρμοῦ,	χαλκοῦ λέβητος,
χρυσοῦ ἀνδριάντος,	χαλκῷ δεσμῷ,
χρυσοῦς θώρακας,	μικρὰ ὅστᾱ,
ἀργυρᾶς ἀσπίδος,	πάντων ὅστων,
ἀργυρᾶ μάχαιρα,	Λιβυκὴν γῆν,
χρυσᾶ ὄπλα,	Θεσσαλῇ ἐρᾷ,
εἰκὼν γαλῆς,	πασῶν γαλῶν,
χαλκοῦ εἰκόνοσ,	Ἀττικῇ μνᾷ,
σωρὸς ἐρᾶς,	ὑαλοῦν ποτήριον,
ἀργυρῷ σωρῷ,	ὑαλοῖς κρατῆρσι,
ὑδαλῆς γῆς,	Ἑρμῇ ἀγαθῷ,
πίναξ Ἀπελλοῦ,	λινᾶ στεγάσματα,
ἀργυροῖ ἥλοι,	λινοῦν πτερόν,
ἐρεᾶ ἐσθῆς,	λινῶν ἱστίων,
βωμὸς Ἀθηνᾶς,	ὑδαλοῦς ὀφθαλμούς,

ἀργυραῖς λόγχαις,	ἀπλοῦ νοῦ,
χαλκᾷ παλτά,	ἀπλῶ παιῖδε!
ὑδαλοῖ τόποι,	ἀπλοῦ δοῦλε!
χρυσῆς ὑδρίας,	διπλοῦ δώρου,
χρυσᾶς ὑδρίας,	διπλοῖν νοῖν,
σιδηρᾷ ἀσπίς,	τριπλῶ δεσμῶ,
σιδηρᾷ ὄπλα,	τριπλῇν ἁμαρτίαν,
σιδηρᾶς κλίνης,	τετραπλοῦς ἀριθμός,
σιδηρᾶς κλίνας,	τετραπλῶ κινδύνῳ,
ἀγαθοῦ πλοῦ,	πενταπλοῦ θεάματος,
ἀγαθοῦ νοῦ,	πενταπλοῦν δῶρον,
κακοῖν πλοῖν,	πενταπλῇ ἀσπίς,
κακὸν νοῦν,	ἐπταπλοῖ πόνοι.

II.

Translate the following, and explain the agreement or government in each clause or phrase.

Ἐν τῇ νήσῳ χρυσοῖ εἰσιν ἀνδριάντες Ἀθηνᾶς καὶ Ἑρμοῦ, καὶ βωμοὶ ἀργυροῖ, οἱ δ' οἰκέται εἰσι νῶν ἀπλῶν καὶ καθα-
ρῶν.—πάντες οἱ βάρβαροι ἔχουσιν ἐσθῆτας ἐρεᾶς, θώρακας
χαλκοῦς, καὶ λόγχας σιδηρᾶς.—ἔχεις, ὦ Ἀριστόδημε, παν-
τοῖα ἀγαθὰ, μνᾶς ἀργύρου, χαλκοῦς τρίποδας, καὶ ἵππους,
καὶ ἄρματα, καὶ τιμὰς τετραπλᾶς.—πάντες οἱ ὀπλιταὶ εἰσιν
ἐν τῇ ἀγορᾷ, καὶ ἔχουσιν ἐν τῷ μέσῳ σιδηρᾶν κλίνην, καὶ
χαλκοῦν Ἀρτέμιδος ἀνδριάντα, ἐν δὲ τῇ κλίνῃ εἰσὶν ἀρ-
γυροὶ ἥλοι, τριπλῇ τάξει.—ὑδαλοῖ τόποι εἰσι πολλάκις
νοσηροί.—βίος πλῶ ὅμοιός ἐστι.—τό φῶς τοῦ νοῦ ἀθάνατόν
ἐστι.—Ἀθηνᾶ ἦν Ἀθηνῶν ἀλεξήτειρα.—ἔχουσι πλοῦν εὐ-
δαίμονα, καὶ ἐν τῷ πλοίῳ εἰσὶ δέκα μναῖ ἀργύρου, καὶ
ἐκατὸν ὑαλαῖ ὑδρίαι, καὶ ἐρέας θύλακοι, καὶ ἐσθῆτες λιναῖ.
—ὁ ὕδρωψ ἐστὶν ὑδαλῇ νόσος.—ὑαλαῖ κύλικες ὁμοῖαι εἰσι
τῇ τῶν δυνατῶν φιλίᾳ, καλαὶ μὲν, εὐθραυστοί δὲ ἀεὶ.—
Ἑρμῇ καὶ Ἀθηνᾷ καὶ πᾶσι τοῖς θεοῖς.—ὁ πίναξ ἐστὶν
Ἀπελλοῦ ἔργον θαυμαστόν, καὶ οἱ χρυσοὶ στέφανοί εἰσιν
ἀπὸ τοῦ Σώφρονος ἐργαστηρίου.

Ἐν τοῖς χαλκοῖς λέβησί εἰσι γαλαῖ, καὶ ζώων παντοδαπῶν ὅσται.—τὸ πλοῖον ἔχει λινὰ πτερά.—οἶνός ἐστιν ἐν ὑαλοῖς ποτηρίοις.—ὁ τάλας ἄνθρωπός ἐστιν ἐν σιδηροῖς δεσμοῖς, καὶ πόνους ἐπταπλοῦς ἔχει.—ἦν βωμὸς Ἀθηνᾶς ἐν τῇ ὁδῷ, καὶ ἀνδριᾶς ἀργυροῦς, καὶ ἐν ταῖς τῆς θεᾶς χερσὶν ἦσαν λόγχη καὶ ἀσπίς, ἄμφω ἀργυραῖ.—τελευτή ἐστι τοῦ τῶν ναύτων πλοῦ μακαρίου, καὶ πᾶσα ἡ γῆ τῶν Θεσσαλῶν ἔχει τιμὴν τετραπλὴν καὶ ἔνδοξον.—ἔχει πέντε μνᾶς ἀργύρου ἐν κιβωτῷ σιδηρᾷ, καὶ δέκα χρυσοῦς στεφάνους, καὶ ἀργυροῦν Ἑρμοῦ ἀγαλμάτιον.—ἀληθινοὶ φίλοι, ὥσπερ ἀσπίδες ἀργυραῖ, τιμιοὶ τε καὶ ὠφέλιμοί εἰσι.—Ἐπίδαμνός ἐστι πόλις ἰσχυρά τε καὶ πολυάνθρωπος, καὶ θεάματα ἔχει καλὰ καὶ θανμαστὰ, βωμοὺς μὲν παναγίους, ἀργυροῦς τε καὶ εὐποιήτους, τῶν δὲ θεῶν ἀνδριάντας χρυσοῦς, ἐν δὲ τῇ ἀγορᾷ τριπλοῦν, Ἀθηνᾶς καὶ Ἑρμοῦ καὶ Ἀπόλλωνος, ἱερὸν, καὶ τριπόδων χαλκῶν πλῆθος, καὶ τοὺς οἰκέτας ἐν ἐσθῇσιν ἔρεαῖς εὐσχήμονας.

III.

Convert the following ungrammatical Greek into grammatical, so as to suit the English opposite.

<i>They have a large number of brazen caldrons, and of silver spears and golden corslets.</i>	Ἐχω χαλκέος λέβης πλῆθος, καὶ λόγχη ἀργυρέος, καὶ θώραξ χρύσεος.
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<i>The vessel has twenty minas of silver, and a large number of woollen garments, and there is in the prow a golden bow.</i>	Ὁ πλοῖον ἔχω εἴκοσι μνᾶ ἄργυρος, καὶ ἑρέος ἐσθῆς πλῆθος, εἰμὶ δὲ ἐν ὁ πρόρα τόξον χρυσεός.
--	--

<i>O Mercury! I have wax fruit in golden baskets, and silver birds, and seas of glass, and a quadruple number of minas of silver.</i>	ὦ Ἑρμέας καρπὸς κήρινος ἔχω ἐν κάλαθος χρυσεός, καὶ ἀργυρέος ὄρνις, καὶ ὑαλέος θάλαττα, καὶ πλῆθος τετραπλούς μνᾶ ἄργυρος.
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The picture contains beautiful things ; two golden baskets, two glass bowls, two brazen tripods, two men in linen garments, and two iron statues of Diana.

Weasels are small indeed, but fond of blood. Of all animals, they are the swiftest in running.

They have Mercury and Minerva, but not Jove and Apollo.

There was a triple row of men in iron corslets, while in their hands were double rings of silver.

The Egyptians have all linen garments, and their horses have golden bits and silver frontlets.

Ὁ πίναξ καλὸς ἔχω, χρύσεος κάλαθος, ὑαλέος κρατῆρ, χάλκεος τρίπους, ἄνθρωπος ἐν λίνεος ἐσθῆς, καὶ Ἀρτεμις ἀνδριᾶς σιδήρεος.

Γαλήνῃ μικρὸς μὲν εἰμὶ, φιλαίματός δε. Πᾶς ζῶον ὀξύδρομώτατός εἰμι.

Ἑρμέας μὲν καὶ Ἀθηνᾶα, ἀλλ' οὐ Ζεὺς καὶ Ἀπόλλων, ἔχω.

Εἰμὶ τριπλῶος ἄνθρωπος τάξις ἐν θώραξ σιδηρέος, ἐν δὲ ὁ χεὶρ εἰμι διπλῶος δακτύλιος ἄργυρος.

Ὁ Αἰγύπτιος πᾶς λίνεος ἱμάτιον ἔχω, ὁ δὲ ἵππος ἔχω χρύσεος χαλινὸς καὶ ἄργυρεὸς προμετωπίδιον.

XXXII. CONTRACTED NOUNS OF THE THIRD DECLENSION.

1. Termination in ης.

I. Nouns in ης undergo a contraction in every case, except in the nominative and vocative singular, and dative plural.

EXAMPLE.

ἡ τριήρης, "the trireme."

Singular.		Dual.
N. ἡ τριήρ-ης,		N. τὰ τριήρ-εε, contracted -η,
G. τῆς τριήρ-εος, contracted -ους,		G. ταῖν τριήρ-έσιν, " -οῖν,
D. τῇ τριήρ-ει, " -ει,		D. ταῖν τριήρ-έσιν, " -οῖν,
A. τὴν τριήρ-εα, " -η,		A. τὰ τριήρ-εε, " -η,
V. τριήρ-ες.		V. τριήρ-εε, " -η.

Plural.

N.	αἱ τριήρ-εες, contracted	-εις,
G.	τῶν τριήρ-έων,	" -ῶν,
D.	ταῖς τριήρ-εσι,	
A.	τὰς τριήρ-εας,	" -εις,
V.	τριήρ-εες,	" -εις.

II. Like *τριήρης* are also declined the proper names ending in *κλής*; as *Ἡρακλής*, contracted *Ἡρακλῆς*; *Θεμιστοκλής*, contracted *Θεμιστοκλῆς*; *Περικλής*, contracted *Περικλῆς*, &c.

EXAMPLE.

Ἡρακλής, "Hercules."

N	ὁ Ἡρακλ-έης, contracted	-ῆς,
G.	τοῦ Ἡρακλ-έος,	" -οῦς,
D.	τῷ Ἡρακλ-έει,	" -εῖ,
A.	τὸν Ἡρακλ-έα,	" -ῆ,
V.	Ἡράκλ-εες,	" -εις.

2. *Termination in ος.*

Nouns in *ος* are neuter, and make the nominative, accusative, and vocative plural in *εα*, contracted *η*, and the genitive in *έων*, contracted *ῶν*. The other contractions are like those in *τριήρης*.

τὸ τεῖχος, "the wall."

Singular.

Dual.

N.	τὸ τεῖχ-ος,	N.	τὼ τεῖχ-εε, contracted	-η,
G.	τοῦ τεῖχ-εος, contracted	G.	τοῖν τεῖχ-έοιν,	" -οῖν,
D.	τῷ τεῖχ-εῖ,	D.	τοῖν τεῖχ-έοιν,	" -οῖν,
A.	τὸ τεῖχ-ος,	A.	τὼ τεῖχ-εε,	" -η,
V.	τεῖχ-ος.	V.	τεῖχ-εε,	" -η.

Plural.

N.	τὰ τεῖχ-εα, contracted	-η,
G.	τῶν τεῖχ-έων,	" -ῶν,
D.	τοῖς τεῖχ-εσι,	
A.	τὰ τεῖχ-εα,	" -η,
V.	τεῖχ-εα,	" -η.

3. *Terminations in ω and ως.*

I. Nouns in *ω* and *ως* have three contractions, namely, *όος* of the genitive singular into *οῶς*; *όι* of the dative into *οῖ*; and *όα* of the accusative into *ῶ*.

II. Their dual and plural have no contractions, but are declined throughout like the corresponding parts of *λόγος*. Few of them, indeed, from their signification, admit, strictly speaking, of a dual or plural.

EXAMPLES.

ἡ ἡχώ, "the echo."

Singular.		Dual.		Plural.	
N.	<i>ἡ ἡχώ,</i>	N.	<i>τὰ ἡχώ,</i>	N.	<i>αἱ ἡχώι,</i>
G.	<i>τῆς ἡχώος, contr. -οῦς,</i>	G.	<i>ταῖν ἡχώϊν,</i>	G.	<i>τῶν ἡχώων,</i>
D.	<i>τῇ ἡχώοι, " -οῖ,</i>	D.	<i>ταῖν ἡχώϊν,</i>	D.	<i>ταῖς ἡχώοις,</i>
A.	<i>τὴν ἡχώα, " -ῶ,</i>	A.	<i>τὰ ἡχώ,</i>	A.	<i>τὰς ἡχώους,</i>
V.	<i>ἡχώοι.</i>	V.	<i>ἡχώ.</i>	V.	<i>ἡχώοι.</i>

ἡ αἰδώς, "the modesty."

Singular.		Dual.		Plural.	
N.	<i>ἡ αἰδώς,</i>	N.	<i>τὰ αἰδώ,</i>	N.	<i>αἱ αἰδούι,</i>
G.	<i>τῆς αἰδώος, contr. -οῦς,</i>	G.	<i>ταῖν αἰδούϊν,</i>	G.	<i>τῶν αἰδούων,</i>
D.	<i>τῇ αἰδούοι, " -οῖ,</i>	D.	<i>ταῖν αἰδούϊν,</i>	D.	<i>ταῖς αἰδούοις,</i>
A.	<i>τὴν αἰδούα, " -ῶ,</i>	A.	<i>τὰ αἰδώ,</i>	A.	<i>τὰς αἰδούους,</i>
V.	<i>αἰδούοι.</i>	V.	<i>αἰδώ.</i>	V.	<i>αἰδούοι.</i>

4. Terminations in *ις* and *ι*.

I. Nouns in *ις* and *ι* have three contractions, namely, *εἰ* of the dative into *ει*; *εες* of the nominative and vocative plural into *εις*; and *εας* of the accusative plural into *εις*.

II. Those in *ις* have also in the genitive singular, and the genitive and dative dual, the Attic terminations *εως* and *εων*, instead of *εος* and *εοιν*.

EXAMPLES.

ἡ πόλις, "the city."

Singular.		Dual.	
N.	<i>ἡ πόλις,</i>	N.	<i>τὰ πόλ-εε,</i>
G.	<i>τῆς πόλ-εως,</i>	G.	<i>ταῖν πολ-έων,</i>
D.	<i>τῇ πόλ-εἰ, contr. ει,</i>	D.	<i>ταῖν πολ-έων,</i>
A.	<i>τὴν πόλ-ιν,</i>	A.	<i>τὰ πόλ-εε,</i>
V.	<i>πόλ-ι.</i>	V.	<i>πόλ-εε.</i>

Plural.

N.	<i>αἱ πόλ-εες, contracted -εις,</i>
G.	<i>τῶν πολ-έων,</i>
D.	<i>ταῖς πόλ-εσι,</i>
A.	<i>τὰς πόλ-εας, " -εις,</i>
V.	<i>πόλ-εες, " -εις.</i>

τὸ σίνηπι, "the mustard."

Singular.

Dual.

Plural.

N. τὸ σίνηπι,	N. τὼ σινήπι-εε,	N. τὰ σινήπι-εα,
G. τοῦ σινήπι-εος,	G. τοῖν σινήπι-έοιν,	G. τῶν σινήπι-έων,
D. τῷ σινήπι-εἰ, contr. -ει,	D. τοῖν σινήπι-έοιν,	D. τοῖς σινήπι-εσι,
A. τὸ σίνηπι,	A. τὼ σινήπι-εε,	A. τὰ σινήπι-εα,
V. σίνηπι-ι.	V. σινήπι-εε.	V. σινήπι-εα.

5. Termination in ὕς (genitive -ύος).

Nouns in ὕς, genitive ύος, have two contractions, namely, ὕες of the nominative and vocative plural into ὕς; and ὕας of the accusative plural into ὕς.

EXAMPLE.

ὁ ἰχθύς, "the fish."

Singular.

Dual.

Plural.

N. ὁ ἰχθ-ύς,	N. τὼ ἰχθ-ύε,	N. οἱ ἰχθ-ύες, contr. -ὕς,
G. τοῦ ἰχθ-ύος,	G. τοῖν ἰχθ-ύοιν,	G. τῶν ἰχθ-ύων,
D. τῷ ἰχθ-ύῃ,	D. τοῖν ἰχθ-ύοιν,	D. τοῖς ἰχθ-ύσι,
A. τὸν ἰχθ-ύν,	A. τὼ ἰχθ-ύε,	A. τοὺς ἰχθ-ύας, " -ὕς,
V. ἰχθ-ύ.	V. ἰχθ-ύε.	V. ἰχθ-ύες, " -ὕς.

6. Terminations in ὕς (genitive -έως) and εὕς (genitive -έως).

I. Nouns in εὕς, and those in ὕς which make, like them, the genitive in έως, have four contractions, namely, εἰ of the dative singular into εἰ; εε of the dual into η; εες of the nominative and vocative plural into εις; and εας of the accusative plural into εις.

II. But in the accusative plural, the uncontracted termination εας, is more usual than εις.

EXAMPLES.

ὁ πῆχυς, "the ell."

Singular.

Dual.

N. ὁ πῆχ-υς,	N. τὼ πῆχ-εε, contr. -η,
G. τοῦ πῆχ-εως,	G. τοῖν πῆχ-έων,
D. τῷ πῆχ-εἰ, contr. -ει,	D. τοῖν πῆχ-έων,
A. τὸν πῆχ-υν,	A. τὼ πῆχ-εε, " -η,
V. πῆχ-υ.	V. πῆχ-εε, " -η.

Plural.

N. οἱ πῆχ-εες, contracted -εἰς,
G. τῶν πῆχ-έων,
D. τοῖς πῆχ-εσι,
A. τοὺς πῆχ-εας, " -εἰς,
V. πῆχ-εες, " -εἰς.

ὁ βασιλεύς, "the king."

Singular.		Dual.	
N.	ὁ βασιλ-εύς,	N.	τὼ βασιλ-έε, contr. -ῆ,
G.	τοῦ βασιλ-έως,	G.	τοῖν βασιλ-έοιν,
D.	τῷ βασιλ-εῖ, contr. εἰ,	D.	τοῖν βασιλ-έοιν,
A.	τὸν βασιλ-έα,	A.	τὼ βασιλ-έε, " -ῆ,
V.	βασιλ-εῦ.	V.	βασιλ-έε, " -ῆ.

Plural.

N.	οἱ βασιλ-έες, contracted	-εῖς,
G.	τῶν βασιλ-έων,	
D.	τοῖς βασιλ-εῦσι,	
A.	τοὺς βασιλ-έας,	" -εῖς,
V.	βασιλ-έες,	" -εῖς.

7. Termination in *v*.

Neuters in *v* make the nominative, accusative, and vocative plural in *εα*, contracted into *η*. They also contract *εἰ* into *ει*, and *εε* into *η*.

EXAMPLE.

τὸ ἄστυ, "the city."

Singular.		Dual.	
N.	τὸ ἄστ-υ,	N.	τὼ ἄστ-εε, contr. -η,
G.	τοῦ ἄστ-εος,	G.	τοῖν ἄστ-έοιν,
D.	τῷ ἄστ-εῖ, contr. -ει,	D.	τοῖν ἄστ-έοιν,
A.	τὸ ἄστ-υ,	A.	τὼ ἄστ-εε, " -η,
V.	ἄστ-υ.	V.	ἄστ-εε, " -η.

Plural.

N.	τὰ ἄστ-εα, contracted	-η,
G.	τῶν ἄστ-έων,	
D.	τοῖς ἄστ-εσι,	
A.	τὰ ἄστ-εα,	" -η,
V.	ἄστ-εα,	" -η.

8. Neuters in *ας* and *ρας*.

Neuters in *ας* pure and *ρας* reject *τ* by syncope in the Ionic dialect, and are also farther contracted by crasis in the Attic, in every case except the nominative, accusative, and vocative singular, and the dative plural.

EXAMPLES.

τὸ κρέας, "the flesh."

Singular.

N.	τὸ κρέας,			
G.	τοῦ κρέατος, by syncope	κρέατος, by crasis	κρέως,	
D.	τῷ κρέατι,	" κρέαϊ,	" κρέα,	
A.	τὸ κρέας,			
V.	κρέας.			

Dual.

N.	τὸ κρέατε,	" κρέαε,	" κρέα,	
G.	τοῖν κρεάτοιιν,	" κρεάοιν,	" κρεῶν,	
D.	τοῖν κρεάτοιιν,	" κρεάοιν,	" κρεῶν,	
A.	τὸ κρέατε,	" κρέαε,	" κρέα,	
V.	κρέατε,	" κρέαε,	" κρέα.	

Plural.

N.	τὰ κρέατα,	" κρέαα,	" κρέα,	
G.	τῶν κρεάτων,	" κρεάων,	" κρεῶν,	
D.	τοῖς κρέασι,			
A.	τὰ κρέατα,	" κρέαα,	" κρέα,	
V.	κρέατα,	" κρέαα,	" κρέα.	

τὸ κέρας, "the horn."

Singular.

N.	τὸ κέρας,			
G.	τοῦ κέρατος, by syncope	κέρατος, by crasis	κέρως,	
D.	τῷ κέρατι,	" κέραι,	" κέρα,	
A.	τὸ κέρας,			
V.	κέρας.			

Dual.

N.	τὸ κέρατε,	" κέραε,	" κέρα,	
G.	τοῖν κεράτοιιν,	" κεράοιν,	" κερῶν,	
D.	τοῖν κεράτοιιν,	" κεράοιν,	" κερῶν,	
A.	τὸ κέρατε,	" κέραε,	" κέρα,	
V.	κέρατε,	" κέραε,	" κέρα.	

Plural.

N.	τὰ κέρατα,	" κέραα,	" κέρα,	
G.	τῶν κεράτων,	" κεράων,	" κερῶν,	
D.	τοῖς κέρασι,			
A.	τὰ κέρατα,	" κέραα,	" κέρα,	
V.	κέρατα,	" κέραα,	" κέρα	

9. Termination in *ηρ* (genitive *-ερος*).

I. Some words in *ηρ*, genitive *-ερος*, throw away the *ε* before *ρ* in the genitive and dative, and so exhibit a double form.

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II. After the letter ν , when it is brought into collision with ρ in such forms, a δ is added in order to soften the sound.

III. The noun $\piατήρ$ is an instance of the first mode of declining ; and the noun $άνήρ$ of the second.

EXAMPLES.

δ $\piατήρ$, “the father.”

Singular.	Dual.	Plural.
N. δ $\piατ-ήρ$,	N. $τὼ$ $\piατ-έρε$,	N. $οἱ$ $\piατ-έρες$.
G. $τοῦ$ $\piατ-έρος$, - $ρός$,	G. $τοῖν$ $\piατ-έροιν$,	G. $τῶν$ $\piατ-έρων$, - $ρῶν$,
D. $τῷ$ $\piατ-έρι$, - $ρί$,	D. $τοῖν$ $\piατ-έροιν$,	D. $τοῖς$ $\piατ-ράσι$,
A. $τὸν$ $\piατ-έρα$,	A. $τὼ$ $\piατ-έρε$,	A. $τοὺς$ $\piατ-έρας$,
V. $πάτ-ερ$.	V. $\piατ-έρε$.	V. $\piατ-έρες$.

δ $άνήρ$, “the man.”

Singular.	Dual.
N. δ $άν-ήρ$,	N. $τὼ$ $άν-έρε$, - $δρε$,
G. $τοῦ$ $άν-έρος$, - $δρός$,	G. $τοῖν$ $άν-έροιν$, - $δροῖν$,
D. $τῷ$ $άν-έρι$, - $δρί$,	D. $τοῖν$ $άν-έροιν$, - $δροῖν$,
A. $τὸν$ $άν-έρα$, - $δρα$,	A. $τὼ$ $άν-έρε$, - $δρε$,
V. $άν-ερ$.	V. $άν-έρε$, - $δρε$.

Plural.

N. $οἱ$ $άν-έρες$, - $δρες$,
G. $τῶν$ $άν-έρων$, - $δρῶν$,
D. $τοῖς$ $άν-δράσι$,
A. $τοὺς$ $άν-έρας$, - $δρας$,
V. $άν-έρες$, - $δρες$.

10. Special Contractions.

Some nouns are contracted by either dropping a vowel, or blending two vowels into one ; and this contraction takes place in every case.

EXAMPLES.

$τὸ$ $ἔαρ$, contracted $ἤρ$, “the spring.”

Singular.	Singular.
N. $τὸ$ $ἔαρ$ contr. $ἤρ$,	N. δ $κενε-ών$, contr. $κεν-ών$,
G. $τοῦ$ $ἔαρ-ος$, “ $ἤρ-ος$,	G. $τοῦ$ $κενε-ώνος$, “ $κεν-ώνος$,
D. $τῷ$ $ἔαρ-ι$, “ $ἤρ-ι$, &c.	D. $τῷ$ $κενε-ώνι$, “ $κεν-ώνι$, &c.

XXXIII. CONTRACTED ADJECTIVES, FOLLOWING IN THE GENITIVE THE ANALOGY OF THE THIRD DECLENSION.

1. Termination in *οεις*, contracted *οῦς*.

μελιτόεις, contracted *μελιτοῦς*, “made of honey.”

Singular.

Dual.

M.	F.	N.	M.	F.	N.
N. <i>μελιτ-οεις</i> , <i>οῦς</i>	-όεσσα, <i>οῦσσα</i>	-όεν, <i>οῦν</i> ,	N. <i>μελιτ-όεντε</i> <i>οῦντε</i>	-οέσσα <i>οὔσσα</i>	-όεντε, <i>οῦντε</i> ,
G. <i>μελιτ-όεντος</i> <i>οῦντος</i>	-οέσσης <i>οὔσσης</i>	-όεντος, <i>οῦντος</i> ,	G. <i>μελιτ-όέντοι</i> <i>οῦντοι</i>	-οέσσαιν <i>οὔσσαιν</i>	-οέντοι, <i>οῦντοι</i> ,
D. <i>μελιτ-όεντι</i> <i>οῦντι</i>	-οέσση <i>οὔσση</i>	-όεντι, <i>οῦντι</i> ,	D. <i>μελιτ-οέντοι</i> <i>οῦντοι</i>	-οέσσαιν <i>οὔσσαιν</i>	-οέντοι, <i>οῦντοι</i> ,
A. <i>μελιτ-όεντα</i> <i>οῦντα</i>	-όεσσαν <i>οὔσσαν</i>	-όεν, <i>οῦν</i> ,	A. <i>μελιτ-όεντε</i> <i>οῦντε</i>	-οέσσα <i>οὔσσα</i>	-όεντε, <i>οῦντε</i> ,
V. <i>μελιτ-όεν</i> <i>οῦν</i>	-όεσσα <i>οῦσσα</i>	-όεν, <i>οῦν</i> .	V. <i>μελιτ-όεντε</i> <i>οῦντε</i>	-οέσσα <i>οὔσσα</i>	-όεντε, <i>οῦντε</i> .

Plural.

M.	F.	N.
N. <i>μελιτ-όεντες</i> <i>οῦντες</i>	-όεσαι <i>οὔσαι</i>	-όεντα, <i>οῦντα</i> ,
G. <i>μελιτ-οέντων</i> <i>οῦντων</i>	-οεσσῶν <i>οουσῶν</i>	-οέντων, <i>ούντων</i> ,
D. <i>μελιτ-όεσι</i> <i>οῦσι</i> ,	-οέσαις <i>οὔσαις</i>	-όεσι, <i>οῦσι</i> ,
A. <i>μελιτ-όεντας</i> <i>οῦντας</i>	-οέσσαις <i>οὔσσαις</i>	-όεντα, <i>οῦντα</i> ,
V. <i>μελιτ-όεντες</i> <i>οῦντες</i>	-όεσαι <i>οὔσαι</i>	-όεντα, <i>οῦντα</i> .

2. Termination in *ύς*.

Adjectives in *ύς* make the feminine in *εῖα*, and the neuter in *ύ*. They contract *εῖ* into *εῖ*, and *έες* and *έας* into *εῖς*.

EXAMPLE.

ἡδύς, “sweet.”

Singular.

Dual.

Plural.

M.	F.	N.	M.	F.	N.	M.	F.	N.
N. <i>ἡδ-ύς</i> <i>εῖ</i>	-εῖα <i>εῖ</i>	-ύ, <i>εῖ</i> ,	N. <i>ἡδ-έε</i> <i>εῖ</i>	-εῖα <i>εῖ</i>	-έε, <i>εῖ</i> ,	N. <i>ἡδ-έες</i> <i>εῖς</i>	-εῖαι <i>εῖς</i>	-έα, <i>εῖς</i> ,
G. <i>ἡδ-έος</i> <i>εῖ</i>	-εῖας <i>εῖ</i>	-έος, <i>εῖ</i> ,	G. <i>ἡδ-έοιν</i> <i>εῖ</i>	-εῖαιν <i>εῖ</i>	-έοιν, <i>εῖ</i> ,	G. <i>ἡδ-έων</i> <i>εῖ</i>	-εῖων <i>εῖ</i>	-έων, <i>εῖς</i> ,
D. <i>ἡδ-έῃ</i> <i>εῖ</i>	-εῖαι <i>εῖ</i>	-έῃ, <i>εῖ</i> ,	D. <i>ἡδ-έοιν</i> <i>εῖ</i>	-εῖαιν <i>εῖ</i>	-έοιν, <i>εῖ</i> ,	D. <i>ἡδ-έσι</i> <i>εῖς</i>	-εῖαις <i>εῖς</i>	-έσι, <i>εῖς</i> ,
A. <i>ἡδ-ύν</i> <i>εῖ</i>	-εῖαν <i>εῖ</i>	-ύν, <i>εῖ</i> ,	A. <i>ἡδ-έε</i> <i>εῖ</i>	-εῖα <i>εῖ</i>	-έε, <i>εῖ</i> ,	A. <i>ἡδ-έας</i> <i>εῖς</i>	-εῖας <i>εῖς</i>	-έα, <i>εῖς</i> ,
V. <i>ἡδ-ύ</i> <i>εῖ</i>	-εῖα <i>εῖ</i>	-ύ. <i>εῖ</i> ,	V. <i>ἡδ-έε</i> <i>εῖ</i>	-εῖα <i>εῖ</i>	-έε. <i>εῖς</i> ,	V. <i>ἡδ-έες</i> <i>εῖς</i>	-εῖαι <i>εῖς</i>	-έα, <i>εῖς</i> .

3. Termination in *ής*.

Adjectives in *ής*, of two terminations, contract *έος* into *οῦς*; *έϊ* into *εῖ*; *έα* and *έε* into *ῆ*, &c.

EXAMPLE.

ἀληθής, "true."

Singular.			Dual.		
M.	F.	N.	M.	F.	N.
N. ἀληθ-ής	-ής	-ές,	N. ἀληθ-έε	-έε	-έε,
			ῆ	ῆ	ῆ,
G. ἀληθ-έος	-έος	-έος,	G. ἀληθ-έοιν	-έοιν	-έοιν,
οῦς	οῦς	οῦς,	οῖν	οῖν	οῖν,
D. ἀληθ-έϊ	-έϊ	-έϊ,	D. ἀληθ-έοιν	-έοιν	-έοιν,
εῖ	εῖ	εῖ,	οῖν	οῖν	οῖν,
A. ἀληθ-έα	-έα	-ές,	A. ἀληθ-έε	-έε	-έε,
ῆ	ῆ		ῆ	ῆ	ῆ,
V. ἀληθ-ές	-ές	-ές.	V. ἀληθ-έε	-έε	-έε,
			ῆ	ῆ	ῆ.

Plural.

M.	F.	N.
N. ἀληθ-έες	-έες	-έα,
εῖς	εῖς	ῆ,
G. ἀληθ-έων	-έων	-έων,
ῶν	ῶν	ῶν,
D. ἀληθ-έσι	-έσι	-έσι,
A. ἀληθ-έας	-έας	-έα,
εῖς	εῖς	ῆ,
V. ἀληθ-έες	-έες	-έα,
εῖς	εῖς	ῆ.

4. Termination in *υς* (genitive *-υος*).

Adjectives in *υς*, genitive *-υος*, contract *υες* and *υας* into *υς*. They differ from the adjectives in *ύς*, which we have already considered, in being of only two terminations.

EXAMPLE.

ἄδακρυς, "tearless."

Singular.			Dual.		
M.	F.	N.	M.	F.	N.
N. ἄδακρ-υς	-υς	-υ,	N. ἄδάκρ-υε	-υε	-υε,
G. ἄδάκρ-υος	-υος	-υος,	G. ἄδακρ-ύοιν	-ύοιν	-ύοιν,
D. ἄδάκρ-υϊ	-υϊ	-υϊ,	D. ἄδακρ-ύοιν	-ύοιν	-ύοιν,
A. ἄδακρ-υν	-υν	-υ,	A. ἄδάκρ-υε	-υε	-υε,
V. ἄδακρ-ῦ	-υ	-υ.	V. ἄδάκρ-υε	-υε	-υε.

Plural.

	M.	F.	N.
N.	ἀδάκρ- <i>νες</i> <i>νες</i>	- <i>νες</i> <i>νες</i>	- <i>να</i> ,
G.	ἀδακρ- <i>ύων</i>	- <i>ύων</i>	- <i>ύων</i> ,
D.	ἀδάκρ- <i>υσι</i>	- <i>υσι</i>	- <i>υσι</i> ,
A.	ἀδάκρ- <i>νας</i> <i>νες</i>	- <i>νας</i> <i>νες</i>	- <i>να</i> ,
V.	ἀδάκρ- <i>νες</i> <i>νες</i>	- <i>νες</i> <i>νες</i>	- <i>να</i> ,

5. *Termination in ων.*

Under this head fall comparatives in *ων*, which are declined like *σώφρων* (page 57), except that they are synco-
pated and contracted in the accusative singular, and in the
nominative, accusative, and vocative plural. They are of
two terminations.

EXAMPLE.

μείζων, "greater."

Singular.

Dual.

	M.	F.	N.		M.	F.	N.
N.	μείζ- <i>ων</i>	- <i>ων</i>	- <i>ον</i> ,	N.	μείζ- <i>ονε</i>	- <i>ονε</i>	- <i>ονε</i> ,
G.	μείζ- <i>ονος</i>	- <i>ονος</i>	- <i>ονος</i> ,	G.	μείζ- <i>όνοιν</i>	- <i>όνοιν</i>	- <i>όνοιν</i> ,
D.	μείζ- <i>ονι</i>	- <i>ονι</i>	- <i>ονι</i> ,	D.	μείζ- <i>όνοιν</i>	- <i>όνοιν</i>	- <i>όνοιν</i> ,
A.	μείζ- <i>ονα</i>	- <i>ονα</i>	- <i>ον</i> ,	A.	μείζ- <i>ονε</i>	- <i>ονε</i>	- <i>ονε</i> ,
	- <i>οα</i> syncope	- <i>οα</i>					
	- <i>ω</i> crasis	- <i>ω</i>					
V.	μείζ- <i>ον</i>	- <i>ον</i>	- <i>ον</i> .	V.	μείζ- <i>ονε</i>	- <i>ονε</i>	- <i>ονε</i> .

Plural.

	M.	F.	N.
N.	μείζ- <i>ονες</i> - <i>οες</i> syncope - <i>ους</i> crasis	- <i>ονες</i> - <i>οες</i> - <i>ους</i>	- <i>ονα</i> , - <i>οα</i> , - <i>ω</i> ,
G.	μείζ- <i>όνων</i>	- <i>όνων</i>	- <i>όνων</i> ,
D.	μείζ- <i>οσι</i>	- <i>οσι</i>	- <i>οσι</i> ,
A.	μείζ- <i>ονας</i> - <i>οας</i> syncope - <i>ους</i> crasis	- <i>ονας</i> - <i>οας</i> - <i>ους</i>	- <i>ονα</i> , - <i>οα</i> , - <i>ω</i> ,
V.	μείζ- <i>ονες</i> - <i>οες</i> syncope - <i>ους</i> crasis	- <i>ονες</i> - <i>οες</i> - <i>ους</i>	- <i>ονα</i> , - <i>οα</i> , - <i>ω</i> .

XXXIV. ANOMALOUS ADJECTIVES.

I. Originally some adjectives had two forms, of both of which certain cases have been retained in use ; so that the cases which are wanting in one form are supplied by those of the other. Of this kind are μέγας or μέγας, and πολύς or πολλός.

II. From μέγας, the feminine μεγάλη has remained in use throughout, as well as the entire dual and plural, and the genitive and dative masculine, and neuter, of the singular number. The remaining cases, the nominative and accusative singular, masculine and neuter, are taken from μέγας.

III. In πολύς, the feminine and the dual and plural numbers are entirely taken from πολλός.¹

EXAMPLES.

μέγας, "great."

Singular.			Dual.		
M.	F.	N.	M.	F.	N.
N. μέγας	μεγάλη	μέγα,	N. μεγάλω	μεγάλα	μεγάλω,
G. μεγάλου	μεγάλης	μεγάλου,	G. μεγάλοιν	μεγάλαιν	μεγάλοιν,
D. μεγάλῳ	μεγάλῃ	μεγάλῳ,	D. μεγάλοιν	μεγάλαιν	μεγάλοιν,
A. μέγαν	μεγάλην	μέγα,	A. μεγάλῳ	μεγάλα	μεγάλῳ,
V. μέγας	μεγάλη	μέγα.	V. μεγάλῳ	μεγάλα	μεγάλῳ.

Plural.

M.	F.	N.
N. μεγάλοι	μεγάλαι	μεγάλα,
G. μεγάλων	μεγάλων	μεγάλων,
D. μεγάλοις	μεγάλαις	μεγάλοις,
A. μεγάλους	μεγάλας	μεγάλα,
V. μεγάλοι	μεγάλαι	μεγάλα.

πόλυσ, "much."

Singular.			Dual.		
M.	F.	N.	M.	F.	N.
N. πολύς	πολλή	πολύ,	N. πολλῶ	πολλά	πολλῶ,
G. πολλοῦ	πολλῆς	πολλοῦ,	G. πολλοῖν	πολλαῖν	πολλοῖν,
D. πολλῷ	πολλῇ	πολλῷ,	D. πολλοῖν	πολλαῖν	πολλοῖν,
A. πολύν	πολλήν	πολύ,	A. πολλῶ	πολλά	πολλῶ,
V. πολύ	πολλή	πολύ.	V. πολλῶ	πολλά	πολλῶ.

1. The adjective ἄλλος is anomalous only in this, that it has ἄλλο in the neuter instead of ἄλλον.

	<i>Plural.</i>		
	M.	F.	N.
N.	πολλοί	πολλαί	πολλά,
G.	πολλῶν	πολλῶν	πολλῶν,
D.	πολλοῖς	πολλαῖς	πολλοῖς,
A.	πολλούς	πολλάς	πολλά,
V.	πολλοί	πολλαί	πολλά.

XXXV. EXERCISES ON CONTRACTED NOUNS OF THE THIRD DECLENSION, AND ON CONTRACTED AND ANOMALOUS ADJECTIVES.

I.

Translate the following, and mention the number, gender, and case of each.

πολλαὶ τριήρεις,
 εὐγενοῦς Ἡρακλοῦς,
 βαθεῖ πένθει,
 εὐρὺ τεῖχος,
 εὐσεβῇ γένῃ,
 γλυκέσιν ἄνθεσι,
 βαθέων πελαγῶν,
 μείζω ὄρη,
 πολλὰ μέρη,
 μακροῖς σκέλεσι,
 ἡδέος φέγγους,
 γλυκεῖα πειθοῖ,
 γλυκὺν βότρυν,
 θηλείας αἰδοῦς,
 ἡδεῖα ἡώς,
 ἀσθενέσι πόλεσι,
 εὐσεβῇ μάντιν,
 ἀσεβοῖν φυνσέων,
 ἀκριβεῖς τάξεις,
 μεγάλῃς πράξεως,
 ὀξεῖαις ὄψεσι,
 μεγάλους ὄφεις,
 πολλῇ ὕβρει,

μεγάλα κέρα,
 πολλῶν τερατων,
 ἀσεβὲς γῆρας,
 γλυκέσι γέρασι,
 πολλῷ κρέα,
 εὐσεβεῖς πατέρας,
 γλυκεῖα μητρί,
 εὐγενέσι θυγατράσι,
 γλυκέα ἄνθη,
 ἡμῖσιν βότρυν,
 θῆλυ γένος,
 μελιτοῦντα ἄρτον,
 δριμέος πεπέρεος,
 μείζουσιν ἰχθῦσι,
 πολλαὶ πίτυς,
 ἄδακρυ πάθος,
 τιμῶντι ἀνθρώπῳ,
 μεγάλα ὄρη,
 ἀσθενέσι σκέλεσι,
 πολυμᾶθῇ πόσει,
 ἀκριβοῖν μαντέων,
 πολλοὶ ἰχθῦς,
 ἀσθενεῖ ὄψει,

εὐγενοῦς πόσεως,
 ὁξὺ σίνηπι,
 μείζονι βότρυν,
 ἀδάκρυς ὀφθαλμοί,
 μεγάλοιν νεκύνειν,
 πολλαῖς χέλυσιν,
 μείζονας δυνάμεις,
 ὁξεῖ πελέκει,
 ἡμίσεος πήχεως,
 μεγάλῳ ἰχθύει,
 ἀσεβέσι φονεῦσι,
 εὐσεβῇ ἱερέα,
 εὐγενῶν ἱππέων,
 πολυμαθεῖ συγγραφεῖ,
 ἀκριβεῖς βραβεῖς,
 ἀληθοῦς βασιλέως,
 ἀσθενῇ ἄστη,
 μέγα πῶν,

πολλῶν ἱππέων,
 μεγάλην ὕβριν,
 ἀσεβεῖς πράξεις,
 θήλεια φύσιν,
 γλυκείας ἡοῦς,
 πολλῇ αἰδοῖ,
 μεγάλης Δητοῦς,
 ὁξεῖα ἡχοῖ,
 πλήρεσι βότρυνσι,
 μείζονε φέγγει,
 εὐρέων ὁρῶν,
 ἡδεῖας θυγαῖτρος,
 ἀσθενοῖν κερῶν,
 πλήρη γέρα,
 πλακοῦς ἄρτος,
 τιμῶσα πόλιν,
 τιμώντοιν πατέροιν,
 τιμῶσι παισίν.

II.

Translate the following, and mention the agreement or government in each clause or phrase.

Ὁ τοῦ βασιλέως παῖς ἔχει πολλὰς τριήρεις.—εὐγενὲς παῖ εὐγενῶν γονέων!—τὸ τοῦ ἄστεος τεῖχος ἐστὶ μέγα καὶ ἰσχυρόν.—ἡ τῶν ἀνθρώπων ἐν ἡρὶ ὁσμὴ γλυκεῖα ἐστὶ.—βαθὺ πένθος ἔχεις ὦ παῖ τοῦ εὐσεβοῦς ἱερέως.—πολυμαθεῖς συγγραφεῖς εἰσὶν αἰεὶ ἐν τιμῇ μεγάλη.—ἔχουσι τὸν ὁξὺν πέλεκυν τῶν ἀσεβῶν φονέων.—νῦν ἡδὺ φέγγος ἔχεις, καὶ τὴν ἡδεῖαν ἀρχὴν μειζόνων ἀγαθῶν.—οἱ βραβεῖς ἔχουσι νοῦς δικαίους καὶ ἀληθεῖς.—ὁ τοῦ ῥήτορος λόγος πλήρης ἐστὶ γλυκείας πειθοῦς.—οἱ Δημοσθένους λόγοι ἦσαν ἀληθοῦς ἐλπίδος ἀρχὴ τῇ τῶν Ἀθηναίων ἀσθενεῖ καὶ δυσθύμῳ πόλει.—ἔχεις ἐριαύχενα ὕβριν, ὦ Ἀλκιβιάδην, καὶ μείζω δύναμιν ἢ τῇ πόλει ἀγαθόν ἐστὶ.—μείζονας πίτυς εἰσὶν ἐν τοῖς ὄρεσιν ἢ ἐν τοῖς πεδίοις.—οἱ νέκυες εἰσὶν ἐν τάφῳ μεγάλῳ καὶ βαθεῖ.—

εἰσὶ μεγάλοι ὄφεις ἐν ταῖς τῶν Ἰνδῶν ὕλαις.—ἔχεις ὀξεῖαν ὄψιν, ὦ Λυγκεῦ.—οἱ τοῦ πελάγους ἰχθῦς μείζους εἰσιν ἢ οἱ ἐν τοῖς ποταμοῖς.—ἡ γλυκεῖα ἡὼς, ὥσπερ εἰ θηλεία αἰδοῖ, πολλὰ ἐρυθρήματα ἔχει.

Οἱ τῶν Θεσσαλῶν ἱππεῖς ἦσαν ἐν τῇ πρώτῃ τάξει, τὸ δὲ μείζον τοῦ στρατοῦ μέρος ἀσθενὲς ἦν καὶ δύσθυμον.—οἱ νησιώται ἔχουσι πολλὰς χέλυσ, καὶ τὰ κέρα μεγάλου ἐλάφου.—ἡ γῆ τῶν Ἰνδῶν πολλὰ ὄρη ἔχει, καὶ τέρατα πολλά.—ὁ λέβης πολλὰ κρέα ἔχει, αἱ δὲ Πελίου θυγάτερες ἐν μεγάλῳ πένθει καὶ ὀξεῖα λύπη εἰσίν.—τὸ τοῦ εὐσεβοῦς ἀνδρὸς γῆρας πλήρες ἐστὶ γέρων γλυκέων καὶ μεγάλων.—μελιτοῦντας καὶ πλακοῦντας ἄρτους ἔχουσιν.—εὐσεβεῖς πατέρες οὐκ ἀεὶ ἔχουσιν υἱοὺς εὐσεβεῖς.—Ἀπόλλων καὶ Ἄρτεμις, παῖδες Ἀθητοῦς, ἦσαν μεγάλῳ θεῷ.—ὁ τοῦ ἀνδρὸς πέλεκυς τὸ μῆκος ἔχει πέντε πηχέων καὶ ἡμίσεος.—γλυκεῖα μῆτερ εὐγενῶν παίδων, ποτνία Ἀθητοῖ!—πολλαὶ ἱππέων ἵλαι ἦσαν ἐν τῷ πεδίῳ, ταχεῖαί τε καὶ εὖοπλοι.—τοῖς τοῦ ἐλάφου κέρασι μῆκος ἦν ἕξ πηχέων.—ταῖς Δαναοῦ θυγάτρασι κόλασις ἦν ἀθάνατος.—ἐν ἀνθεσιν ἐαρινοῖς ἀηδόνες εἰσι.—οἱ εὐγενεῖς Ἡρακλοῦς παῖδες ἀδάκρυς ὀφθαλμοὺς ἔχουσιν.—εἰσὶ πλήρεις βότρυς ἐν τῷ Μεγακλοῦς ἀμπελώνι.

Οἱ νόμοι εἰσὶν ἡ πόλεως ψυχή.—ἡ ὑδραυλὶς ἐστὶν εὕρημα Κτησιβίου, τοῦ κουρέως.—χρόνος ἐστὶν ἀνθρώποις ὁ ἥθους βάσανος.—ὄφεις τὸν ἰὸν ἐν τοῖς ὁδοῦσιν ἔχουσιν.—Ὁ Νεῖλος ἔχει παντοῖα γένη ἰχθύων.—τὸ γῆρας βάρος ἐστὶ χαλεπὸν ἀνθρώποις.—Ἰναχος, Ὠκεανοῦ καὶ Τηθύος παῖς, ἦν βασιλεὺς ἐν Ἀργεῖ.—βραχεῖα ἐστὶν ἡ τέρψις ἡδονῆς κακῆς.—Ἐπαμινώνδας ἦν ὁ υἱὸς πατρὸς ἀφανοῦς.—τά ὄρη πόρρωθεν ἀεροειδῆ τοῖς ὀφθαλμοῖς καὶ λεῖα ἐστὶ,¹ ἐγγύθεν δὲ τραχέα.—ἐκάστω ζῳῷ ὅπλα ἐστὶ, ταύροις κέρα, μελίσσαις κέντρα, ἀνδρὶ λόγος καὶ σοφία.—παιδεῖα ἔχει ρίζας μὲν πικρὰς, καρποὺς δὲ γλυκεῖς καὶ ὑγιεινοῦς.—βότρυς

1. Plural nouns of the neuter gender, nominative case, generally take after them singular verbs. When they refer, however, to persons, the verb is in the plural, not in the singular. The rule will soon be more formally given.

τρεῖς ἢ ἄμπελος ἔχει, τὸν μὲν πρῶτον ἡδονῆς, τὸν δεύτερον μέθης, τὸν δὲ τρίτον ὕβρεως.

III.

Convert the following ungrammatical Greek into grammatical, so as to suit the English words opposite.

<i>The seamen of the triremes were quick, and full of courage and hope.</i>	Ὁ ὁ τριήρης ναύτης ταχὺς εἰμὶ, καὶ θύμος καὶ ἐλπίς πλήρης.
<i>Many parts of the mountains are rugged, and there are sharp stones in the roads.</i>	Πολὺς μέρος ὁ ὄρος τραχὺς εἰμὶ, καὶ ἐν ὁ ὁδὸς εἰμι ὀξὺς λίθος.
<i>Ah! daughter of sweet persuasion! the light of female modesty is ever pleasing.</i>	Γλυκὺς πειθῶ θυγάτηρ, ὁ θηλὺς αἰδῶς φέγγος εἰμὶ αἰεὶ ἡδὺς.
<i>The maiden has tearless eyes, for her sorrow is deep and piercing.</i>	Ὁ κόρη ὀφθαλμοὺς ἄδακρυς ἔχω, ὁ γὰρ λύπη βαθὺς καὶ ὀξὺς εἰμὶ.
<i>The two armies have swift and brave horsemen in the wings.</i>	Ὁ στρατὸς ταχὺς καὶ ἀνδρείος ἵππευς ἐν ὁ κέρας ἔχω.
<i>Many pieces of flesh are in the brazen caldron, and large fishes, and an abundance of pungent pepper and sharp mustard.</i>	Πολὺς κρέας ἐν ὁ χαλκίος λέβης εἰμι, καὶ μέγας ἰχθυος, καὶ ὀξυὺς πέπερι ὀξὺς δὲ σίνηπι ἀφθονία.
<i>Euripides holds the female race in disesteem.</i>	Εὐριπίδης ὁ θῆλυς γενεὰ ἐν ἀτιμία ἔχω.
<i>Memnon, the son of Tithonus and Aurora, was the leader of a large force in the Trojan war.</i>	Μέμνων, ὁ παῖς Τιθωνὸς καὶ Ἥως, ἡγεμὼν εἰμὶ μέγας δύναμις ἐν ὁ Τρωϊκὸς πόλεμος.
<i>The contests of the elephants and snakes in India are dreadful and sharp.</i>	Ὁ ὁ ἐλέφας καὶ ὄφεις ἐν Ἰνδία μάχη δεινὸς εἰμὶ καὶ ὀξὺς.

<i>The net contains large fishes, but larger tortoises.</i>	Ὁ δίκτυον μέγας ἰχθὺς, μείζων δὲ χέλυς ἔχω.
<i>Ah unfortunate husband of a wicked woman!</i>	Κακοδαίμων πόσις ἀσεβῆς γυνῇ!
<i>Two large corpses were in the house, and many priests and divines were near.</i>	Μέγας νέκυς ἐν δόμος εἰμι, πολὺς δὲ ἱερεὺς καὶ μάντις πέλας εἰμι.
<i>The two horns of the stag were broad and long.</i>	Ὁ ὀξυρὸς κέρας εἰμὶ πλα- τὺς καὶ μακρὸς.
<i>The female race is ever friv- olous.</i>	Ὁ θηλὺς γένος ἀεὶ φλυα- ρωδὴς εἰμι.

XXXVI. ADJECTIVES OF ONE TERMINATION.

I. Adjectives of one termination, namely, which express the masculine, feminine, and neuter by one and the same ending, are the cardinal numbers from πέντε, “five,” to ἑκατόν, “a hundred,” both inclusive.

II. Others have indeed only one termination, but for the masculine and feminine merely, since they are not used with substantives of the neuter gender, at least in the nominative and accusative singular and plural. They are properly of the common gender, wanting the neuter. Such are,

1. Adjectives compounded of substantives which remain unchanged; as, μακρόχειρ, “long-handed,” from μακρός, “long,” and χεῖρ, “a hand;” μακράυχην, “long-necked,” from μακρός, “long,” and ἀνχήν, “a neck;” εὖριν, “having an acute sense of smell,” from εὖ, “well,” and ῥίν, “a nostril,” &c. An exception to this rule, however, is found in those compounded of ποῦς and πόλις, which have two terminations.

2. Adjectives in ῶρ, which are partly derived from πατήρ and μήτηρ; as, ἀπάτωρ, “fatherless;” ἀμήτωρ, “motherless;” and partly from verbs; as, παιδολέτωρ, “a slayer of children,” from παῖς, “a boy,” and ὀλλυμι, “to destroy;” μιástωρ, “one who pollutes,” from μαιίνω, “to pollute.”

3. Adjectives in ἥς, genitive -ῆτος; and in ὤς, genitive -ῶτος; as, ἀδμής, "*unsubdued*;" ἀγνῶς, "*unknown*."
4. Adjectives in πης and τής, according to the first declension; as, εὐώπης, "*having a pleasing aspect*;" ἐθελοντής, "*willing*."
5. Adjectives in ξ and ψ; as, ἡλιξ, "*of the same age with another*;" ἀγίλιψ, "*inaccessible*," &c.
6. Adjectives in ἄς, genitive -άδος; and in ις, genitive -ιδος; as, φνγάς, "*an exile*;" ἀναλκις, "*weak*."

XXXVII. ANOMALOUS NOUNS.

I. Anomalous nouns are those which are inconsistent with the prescribed laws of formation; as, for example, when χάρις, though formed from a root χάριδ, makes χάριτος in the genitive, not χάριδος.

II. The greater part, however, of the actual deviations from regular declension consist in the interchange of forms. In the more ancient language, it often happened that a word had two or more terminations and modes of inflection, with only one and the same signification. Only one of these forms was, for the most part, retained as the language became improved; the other was merely employed now and then, when a more sonorous term was needed, especially in poetry. Thus δάκρυον has for its older form δάκρυ, genitive -ύος, "*a tear*."

III. Sometimes the two forms remained more or less in common use, by the side of each other; as, υἱός, "*a son*," genitive υἱοῦ; and also, υἱέος, from a nominative of the third declension in ενς.

IV. A noun is called an *Heteroclite* when it has two forms of declension, both originating from the same nominative; as, Οἰδίπους, genitive Οἰδίποδος and Οἰδίπον.

V. The noun ναῦς, "*a ship*," is commonly declined as having in the genitive singular ναός and νηός, dative νηϊ, &c. The more accurate declension, according to dialects, is as follows:

ἡ ναῦς, "*the ship*."

Attic.		Epic and Ionic.		Doric.	
Sing. N.	ναῦς,	Sing. N.	ναῦς,	Sing. N.	νᾱς,
G.	νεός,	G.	νηός and νεός,	G.	ναός,
D.	νηϊ,	D.	νηϊ,	D.	ναϊ,
A.	ναῦν,	A.	νηᾶ and νέα,	A.	ναῦν and νᾶν,
V.	ναῦς.	V.	ναῦς.	V.	νᾱς.

<i>Attic.</i>		<i>Epic and Ionic.</i>		<i>Doric.</i>	
<i>Dual.</i>	N. νῆε, G. νεοῖν, D. νεοῖν, A. νῆε, V. νῆε.	<i>Dual.</i>	N. νῆε, G. νεοῖν, D. νεοῖν, A. νῆε, V. νῆε.	<i>Dual.</i>	N. νᾶε, G. ναιοῖν, D. ναιοῖν, A. νᾶε, V. νᾶε.
<i>Plural.</i>	N. νῆες, G. νεῶν, D. νανσί, A. ναῦς, V. νῆες.	<i>Plural.</i>	N. νῆες and νέες, G. νεῶν, D. νηυσί and νέεσσι, A. νῆας and νέας, V. νῆες.	<i>Plural.</i>	N. νᾶες, G. νᾶων, D. νανσί, A. νᾶας, V. νᾶες.

VI. The noun βοῦς, "an ox," makes βοός in the genitive, βοῦν in the accusative, and in the plural, nom. βόες, contracted βοῦς; dative βουσί; accusative βόας, contracted βοῦς.

VII. The declension of Ζεύς is also peculiar. Thus:

N. Ζεύς,
G. Ζηνός and Διός,
D. Ζηνί and Διί,
A. Ζῆνα and Δία,
V. Ζεῦ.

XXXVIII. ATTIC FORM OF DECLENSION.

I. The Attic form of declension belongs to the second declension of nouns, and makes the vocative like the nominative, and has ω in the termination of every case.

II. The final ν is often omitted in the accusative singular; as, γάλω for γάλων; νέω for νέων; ἔω for ἔων. This is particularly the case in proper names; as, Κῶ, Κέω, Τέω, Ἄθω, for Κῶν, Κέων, &c.

III. The declension is as follows:

ὁ λαγώς, "the hare."

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. ὁ λαγ-ώς,	N. τὼ λαγ-ώ,	N. οἱ λαγ-ῶ,
G. τοῦ λαγ-ώ,	G. τοῖν λαγ-ῶν,	G. τῶν λαγ-ῶν,
D. τῷ λαγ-ῶ,	D. τοῖν λαγ-ῶν,	D. τοῖς λαγ-ῶς,
A. τὸν λαγ-ῶν,	A. τὼ λαγ-ώ,	A. τοὺς λαγ-ῶς,
V. λαγ-ῶς.	V. λαγ-ώ.	V. λαγ-ῶ.

H

τὸ ἀνώγειον, "the dining-room."

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>	
N.	τὸ ἀνώγειον,	N.	τὼ ἀνώγε-ω,	N.	τὰ ἀνώγε-ω,
G.	τοῦ ἀνώγε-ω,	G.	τοῖν ἀνώγε-ων,	G.	τῶν ἀνώγε-ων,
D.	τῷ ἀνώγε-ι,	D.	τοῖν ἀνώγε-ιν,	D.	τοῖς ἀνώγε-σι,
A.	τὸ ἀνώγειον,	A.	τὼ ἀνώγε-ω,	A.	τὰ ἀνώγε-ω,
V.	ἀνώγειον.	V.	ἀνώγε-ω.	V.	ἀνώγε-ω.

IV. Only one neuter in *ως* is assigned to this form of declension, namely, τὸ χρέως, "the debt." According to the ancient grammarians, it has *χρέως* not only in the accusative, but also in the genitive singular.

XXXIX. EXERCISES ON THE ATTIC FORM OF DECLENSION.

Convert the following into Greek, and name the case, number, and gender of each.

(ὁ νεώς, "the temple"),	(ὁ ταώς, "the peacock"),
to the temple,	O peacock !
of the temples,	O peacocks !
the two temples,	the peacocks,
for the temples,	the two peacocks,
O temples !	to the peacock,
of the two temples,	to the two peacocks,
of the temple.	to the peacocks,
(ὁ λεώς, "the people"),	of the peacocks,
of the people,	of the peacock.
O people !	(ἡ ἄλως, "the halo"),
for the people.	of the halo,
(ὁ κάλως, "the cable"),	of the halos,
the two cables,	of the two halos,
the cables,	the two halos,
to the cable,	O halo !
O cable !	(τὸ χρέως, "the debt"),
of the two cables,	of the debt,
of the cable,	the debts,
for the cables.	the two debts.

XL. DEFECTIVE NOUNS.

I. Defective nouns are such as cannot, from their very nature, occur in more than one number. Thus, οἱ Ἑτήσιαι, "*the Etesian winds*;" τὰ Διονύσια, "*the festival of Bacchus*."

II. Some again are only employed in the nominative and accusative; as the neuters, ὄναρ, "*a dream*;" ὕπαρ, "*a vision*;" δέμας, "*a body*."

III. Others are only used in the nominative; as, ὄφελος, "*advantage*;" ἥδος, "*benefit*."

IV. Many, from having been nouns, have become adverbs, in consequence of their being employed in only one particular case; as, ἐπὶ κλην, "*by name*."

XLI. INDECLINABLE NOUNS.

I. Under this head are ranked most of the cardinal numbers, though in strictness merely indeclinable adjectives; as, πέντε, "*five*;" ἕξ, "*six*;" ἑπτὰ, "*seven*," &c.

II. The names of letters; as, ἄλφα, βῆτα, &c.

III. The neuter participle τὸ χρεών, from the impersonal χρή.

IV. The noun θέμις, when it occurs in the formula θέμις ἐστί.

XLII. PATRONYMIC NOUNS.

I. Patronymics are nouns which designate a son or a daughter. They are derived from the proper name of the father, sometimes also from that of the mother.

II. The MASCULINE PATRONYMICS are of two classes. The first class end in either ἰδης, ἀδης, or ἰάδης, and form the genitive in ου. The second end in ἰων, and make the genitive in ωνος, rarely ονος.

III. Patronymics in ἰδης and ἰων are formed from nouns of the second declension in ος. Thus, from Κρόνος, "*Saturn*," come the patronymics Κρονίδης and Κρονίων, both meaning "*the son of Saturn*," i. e., Jupiter. So from Κόδρος we have Κοδρίδης; from Τάνταλος, Τανταλίδης; from Αἰακός, Αἰακίδης.

IV. Patronymics in ἰάδης are formed from nouns in ἰος; as, from Ἥλιος comes Ἡλιάδης; from Ἀσκληπίος, Ἀσκληπιάδης; from Λαέρτιος, Λαερτιάδης, though Λαέρτης be the more regular form of the parent-name.

V. Patronymics in *άδης* come from nouns in *ης* and *ας* of the first declension. Thus, from *Ἰππότης* comes *Ἰπποτάδης*; from *Ἀλεύας*, *Ἀλευάδης*.

VI. In nouns of the third declension, the genitive serves as the basis of derivation. If the penult of the genitive be short, the patronymic from *ος* is formed in *ίδης*; as from *Ἀγαμέμνων*, gen. *-ονος*, comes *Ἀγαμεμνονίδης*; from *Θέστωρ*, gen. *-ορος*, comes *Θεστορίδης*. But if the penult of the genitive be long, the patronymic ends in *ιάδης*; as, from *Τελαμών*, gen. *-ῶνος*, comes *Τελαμωνιάδης*; from *Ἀμφιτρύων*, gen. *-ωνος*, comes *Ἀμφιτρυωνιάδης*.

VII. Nouns in *εύς*, which in Ionic have the genitive in *-ῆος*, give rise to the patronymic form *ηϊάδης*. Thus, from *Πηλεύς*, gen. *-ῆος*, comes *Πηληϊάδης*; from *Περσεύς*, gen. *-ῆος*, comes *Περσηϊάδης*. But since these nouns in *εύς* have also the termination *έως* in the genitive, which continued to be the prevailing one in the Attic and common dialects, hence arose, from *Περσεύς*, gen. *Περσέως*, the patronymic form *Περσεΐδης*; from *Ἀτρεύς*, gen. *Ἀτρέως*, the form *Ἀτρεΐδης*.

VIII. The FEMALE PATRONYMICS have four terminations, namely, either *ιάς*, *ίς*, *ίνη*, or *ιώνη*. Thus, from *Βρισεύς* comes *Βρισηΐς*; from *Ἀτλας*, *Ἀτλαντίς*; from *Ἀδρηστος*, *Ἀδρηστίνη*; from *Ἀκρίσιος*, *Ἀκρισιώνη*.

IX. It is to be remarked, in the case of female patronymics, that the termination *ίνη* arises when the primitive has a consonant before its own termination; and the termination *ιώνη* when the primitive has before its ending the vowel *ι* or *υ*.

XLIII. EXERCISE ON PATRONYMICS.

Deduce male and female patronymic forms from each of the following proper names, according to the rules that have just been given.

Εὐμηλος,

Ὑλλος,

Νικήτας, gen. *-ου*,

Πίττακος,

Μελάνιππος,	Πρίαμος,	
Πρόξενος,	Καύκων,	gen. -ωνος,
Σόσιος,	Λάχης,	" -ητος,
Κτησίβιος,	Παρθένιος,	
Ναύπλιος,	Πενκέτιος,	
Φύσιος,	Φορμίων,	gen. -ωνος,
Διοφάνης, gen. -ου,	Γηρνών,	" -όνος,
Διαγόρας, " -ου,	Ίέραξ,	" -ᾱκος,
Ἀλήτης, " -ου,	Υλίας,	" -ου,
Πρωτέας, " -ου,	Κύκνος,	
Χείλων, " -ωνος,	Λάβδακος,	
Ίάσων, " -ονος,	Μαιόνιος,	
Ακάμας, " -αντος,	Μνεσθεύς,	
Ἀνθεύς,	Νικάνωρ,	gen. -ορος,
Εὐρυσθεύς,	Παρμενίων,	" -ωνος,
Καπανεύς,	Φυλεύς,	
Κηφεύς,	Τειρεσίαις,	" -ου.

XLIV. DEGREES OF COMPARISON.

I. There are two degrees of comparison, the *Comparative* and *Superlative*.

II. The *Comparative* indicates what one of two objects, that are brought by means of it into comparison with each other, possesses more or less, as the case may be, of a certain quality or property which is common to both.

III. The *Superlative* shows what one of more than two objects possesses, in the greatest or least degree, some quality or property that is common to them all.

IV. For the sake of uniformity, the simple form of the adjective has been called the *Positive* degree. Strictly speaking, however, the positive is no degree of comparison, but merely the primitive form on which the comparison is based.

Formation of the Degrees of Comparison.

I. The degrees of comparison are formed from the pos-

itive, or simple form of the adjective ; namely, the comparative by appending the termination *-τερος, α, ον* ; and the superlative by appending *-τατος, η, ον*.

II. These terminations are appended to the root of the positive in the following manner :

1. Adjectives in *-ός* and *-ύς* throw away *ς* ; as, *δεινός, δεινότερος, δεινότατος* ; *εὐρύς, εὐρύτερος, εὐρύτατος*. If the penultimate syllable of adjectives in *-ός* is short in the positive, then *ο* is changed into *ω* in the comparative and superlative ; as, *σοφός, σοφώτερος, σοφώτατος* ; *καθῶρος, καθαρώτερος, καθαρώτατος*.
2. Adjectives in *-έος*, contracted *-οῦς*, form their comparative and superlative regularly from the uncontracted positive, and then undergo contraction ; as, *πορφύρεος*, contracted *πορφυροῦς*, compar. *πορφυρεώτερος*, contracted *πορφυρώτερος*, superl. *πορφυρεώτατος*, contracted *πορφυρώτατος*.
3. Adjectives in *-οος*, contracted *-ους*, append *-έστερος, -έστατος*, to the root, and always contract this termination with the syllable that precedes ; as, *εὐνοος*, contracted *εὐνοους*, comparative (*εὐνοέστερος*) *εὐνούστερος* ; superlative (*εὐνοέστατος*) *εὐνούστατος*.
4. Adjectives in *-ας, αйна, αν*, append *-τερος* and *-τατος* to the neuter ; as, *μέλας, μελάντερος, μελάντατος*.
5. Adjectives in *-ής* and *-εις* shorten these terminations into *ες*, and then append *-τερος* and *-τατος* ; as, *ἀληθής, ἀληθέστερος, ἀληθέστατος* ; *χαρίεις, χαριέστερος, χαριέστατος*.
6. But adjectives in *-ης*, genitive *-ου* of the first declension, annex *-ίστερος* and *-ίστατος* to the root ; as, *κλέπτης, κλεπτίστερος, κλεπτίστατος*.
7. Adjectives in *-ων* append *-έστερος* and *έστατος* to the root ; as, *σώφρων*, genitive *σώφρον-ος*, comparative *σωφρονέστερος*, superlative *σωφρονέστατος*.
8. Adjectives in *-ην* annex *-έστερος* and *-έστατος* to the

root; as, *τέρην*, genitive *τέρεν-ος*, comparative *τερεν-έστερος*, superlative *τερενέστατος*.

9. Adjectives in -ξ append -ίστερος and -ίστατος to the root, and sometimes -έστερος and -έστατος; as, *ἄρπαξ*, genitive *ἄρπαγ-ος*, comparative *ἄρπαγίστερος*, superlative *ἄρπαγίστατος*; and, on the other hand, *ἀφήλιξ*, genitive *ἀφήλικ-ος*, comparative *ἀφήλικέστερος*, superlative *ἀφήλικέστατος*.

10. Some dissyllabic adjectives in -ύς and -ρός reject these terminations, and use in their stead -ίων (neuter *ιον*) for the comparative, and -ιστος for the superlative. Thus, *γλυκύς*, *γλυκῖων*, *γλύκιστος*; *αἰσχύρος*, *αἰσχῖων*, *αἰσχιστος*.

The adjectives compared in this latter way, however, are but few in number. Generally speaking, of those in *ρός*, the formation *ίων*, *ιστος*, predominates only in *αἰσχύρος* and *ἐχθρός*; and of those in *ύς*, only in *ἡδύς* and *ταχύς*. In all the others the regular form must be regarded throughout as the more usual.

Exceptions to the Preceding Rules.

1. Some adjectives in -ός reject *ο* before -τερος and -τατος; as, *γεραιός*, *γεραιότερος*, *γεραιάτατος*; *περαιός*, *περαιότερος*, *περαιάτατος*, &c.
2. The adjective *φίλος* has for its usual forms *φίλτερος*, *φίλτατος*; besides which, however, *φιλαίτερος*, and even the regular *φιλώτερος* and *φιλώτατος* are also found.
3. Other adjectives, instead of *ο* and *ω*, have more commonly *αι*, *ις* or *ες*, before the comparative and superlative terminations; as,

<i>μέσος</i> ,	<i>μεσαίτερος</i> ,	<i>μεσαίτατος</i> .
<i>ἴδιος</i> ,	<i>ιδιαιότερος</i> ,	<i>ιδιαιάτατος</i> .
<i>πρώιος</i> ,	<i>πρωϊάτερος</i> ,	<i>πρωϊάτατος</i> .
<i>ἐβρώμενος</i> ,	<i>ἐβρώμενέστερος</i> ,	<i>ἐβρώμενέστατος</i> .

ἄφθονος,	ἄφθονέστερος,	ἄφθονέστατος.
ἄσμενος,	ἄσμενέστερος,	ἄσμενέστατος.
λάλος,	λαλίστερος,	λαλίστατος.
πτωχός,	πτωχίστερος,	πτωχίστατος.

4. In some of the adjectives which make the comparative in *ίων* and the superlative in *ιστος*, the *ι* of the ending *ίων* is rejected, and the last letter of the root, if *δ*, *θ*, *κ*, or *χ*, changes into *σσ* (Attic *ττ*). Thus, *ταχύς* (old form *θαχύς*), comparative *ταχίων*, changed to *θάσσω* (Attic *θάττων*), superlative *τάχιστος*. So also, *ἐλαχύς*, comparative *ἐλαχίων*, changed to *ἐλάσσω* (Attic *ἐλάττων*), superlative *ἐλάχιστος*.

XLV. EXERCISES ON COMPARISON.

Preliminary Rules.

I. The comparative degree is generally followed by a genitive case; as, *μείζων πατρός*, "*greater than a father.*"

II. The superlative degree is also frequently followed by a genitive; as, *ἔχθιστος πάντων*, "*most hated of all.*"

I.

Form the comparative and superlative of each of the following adjectives, according to the rules of formation that have been just given.

δίκαιος, " <i>just.</i> "	εὐγενής, " <i>noble.</i> "
ἅγιος, " <i>holy.</i> "	ἀκριβής, " <i>accurate.</i> "
κόσμιος, " <i>orderly.</i> "	ἀσθενής, " <i>weak.</i> "
πονηρός, " <i>evil.</i> "	εὐσεβής, " <i>pious.</i> "
σκληρός, " <i>hard.</i> "	αἰθαλόεις, " <i>gleaming.</i> "
νέος, " <i>new.</i> "	κητώεις, " <i>vast.</i> "
τέλεος, " <i>perfect.</i> "	πτερόεις, " <i>winged.</i> "
τέλειος, " <i>perfect.</i> "	εὐρώεις, " <i>murky.</i> "
πλατύς, " <i>broad.</i> "	κακοδαίμων, " <i>unhappy.</i> "
βραχύς, " <i>short.</i> "	εὐδαίμων, " <i>happy.</i> "
τραχύς, " <i>rough.</i> "	νοήμων, " <i>intelligent.</i> "

βριθύς, "ponderous."	μνήμων, "mindful."
εὖνοος, (contr. -ους), "benevolent."	ἄρρην, "manly."
ἄνοος, (contr. -ους), "silly."	ἐριαύχην, "proud."
τάλας, "wretched."	στεναύχην, "narrow-necked."
εὐλαβής, "cautious."	πολύρρην, "rich in sheep."
ἐνεργής, "effective."	φιλέλλην, "loving Greek."
ἀηδής, "displeasing."	εὐλίμην, "fair-harboured."

II.

Translate the following, and trace the comparatives and superlatives to the positive form of the adjective.

Εἰρηναιότεροι ἀρνῶν.—οἰκτρότατοι ἀπάντων.—προθυμότεροι τῶν κακῶν.—λαμπρότατον θεαμάτων.—σκοτιώτερος τῆς νυκτός.—στενώτατος πάντων τόπων.—στυγερώτεροι δρακόντων.—εὐρύτερος τῆς θαλάσσης.—βραχύτατος ἀνδρῶν.—τραχυτέρα Κιλικίας.—κακονούστερος τυράννου.—ἀνούστερος παιδός.—ταλάντερος Ταντάλου.—ἀσεβέστατοι ἀνθρώπων.—ἀληθέστατοι φιλοσόφων.—ἀφρονέστατοι τῶν βαρβάρων.—κακοδαιμονέστεροι τῶν Θηβαίων.—καρτερώτερος Ἡρακλοῦς.—αἰδημονεστάτη παρθένων.—ἀκρατέστατοι τῶν νεωτέρων ἀνθρώπων.—θηλυτάτη ἀπάσων γυναικῶν.—μαλθακώτεροι τῶν Λυδῶν.—πονηρότεροι τῶν γιγάντων.—βραδύτεροι χελώνων.—ἡδίστη γυναικῶν.—ὠκυτέρα Ἀταλάντης.—τερενεστάτη μητρῶν.

Ἀψίνθιον μὲν ἐστὶ πικρότατον, μέλι δὲ γλυκύτατον.—τὸ τοῦ ποταμοῦ ὕδωρ καθαρώτατόν ἐστι καὶ ἡδιστον.—ψευδός ἐστὶν αἰσχιστον.—οὐδεὶς ἦν σωφρονέστερος Σωκράτους.—Κριτίας τε καὶ Ἀλκιβιάδης ἦσαν βιαίότατοι καὶ ὑβριστότατοι πάντων τῶν Ἀθηναίων.—οἱ μὲν γεραίτεροι ἦσαν ἐν τῷ θεάτρῳ, οἱ δὲ νεώτεροι ἐν τῇ ἀγορᾷ.—ἡ κορυδαλλίς ἐστι πρωϊαιτάτη ὀρνίθων.—οἱ ἀθληταὶ εἰσιν ἐρρωμενέστατοι.—ὁ παῖς ἦν λαλίστερος ψιττάκης.—ὁ ἄνθρωπος ἐστὶ πτωχίστατος τῶν πτωχῶν.—μέλι ἐστὶν ἡδὺ, φιλοσοφία ἡδίον, ἀρετὴ ἡδίστη.—βίος ἐστὶ ταχὺς, κάλλος

θαῖσσον, εὐδαιμονία ταχίστη.—τὸ τοῦ Ἀδώνιδος αἷμα ἦν πορφυρώτατον.—ἐνταῦθα οἶνος ἦν ἀφθονέστερος ὕδατος.

Οὐδέν ἐστιν ὀργῆς ἀδικώτερον.—πόλεμος ἔνδοξος εἰρήνης αἰσχυρᾶς αἰρετώτερός ἐστιν.—οὐδὲν κτῆμα σοφίας τιμιώτερόν ἐστιν.—σοφία πλούτου κτῆμα ἥδιόν ἐστιν.—οὐδέν ἐστι μέλιτος γλυκύτερον.—δόξα ἐστὶν ἀσθενῆς ἄγκυρα, πλοῦτος ἔτι ἀσθενεστέρα, κάλλος δὲ ἢ ἀσθενεστάτη.—ἀρετῆς οὐδὲν χρῆμα σεμνότερόν ἐστι.—οὐδέν ἐστι μητρὸς ἥδιον.—ὁ μέλας οἶνός ἐστι θρεπτικώτατος, ὁ δὲ λευκὸς λεπτότατος.—ἡ Βακτριανὴ χώρα εὐδαιμονεστάτη ἐστὶ καὶ εὐφορωτάτη.—ὁ πονηρὸς τοῦ ἀγαθοῦ κακοδαιμονεστερός ἐστιν.—λόγος πολλάκις ἰσχυρότερός ἐστι χρυσοῦ.—τὸ τῆς ὠτίδος κρέας ἦν τοῖς στρατιώταις ἥδιστον.—τὸ τῶν ἀγρίων ὄνων κρέας ἦν ἀπαλώτερον τοῦ τῶν ἐλάφων.

III.

Convert the following ungrammatical Greek into grammatical, so as to suit the English words opposite.

A wound from a sword is lighter than an evil tongue.

The Deity has not a more suitable place on earth than a pure spirit.

Virtue is the shortest, as well as safest and fairest road of all.

The elder men are more pious and discreet than the younger ones.

He has more useful, and pleasing, and valuable possessions.

The two most renowned and ambitious men of all the Athenians.

Πληγὴ ἀπὸ ξίφος κοῦφός εἰμι κακὸς γλῶσσα.

Ψυχὴ ἄγνος τόπος οἰκεῖος ἐπὶ γῇ (gen.) οὐκ ἔχω ὁ Θεός.

Ἀρετὴ εἰμὶ ὁ σύντομός τε καὶ ἀσφαλὴς καὶ καλὸς ὁδὸς ἅπας.

Ὁ γεραιὸς εὐσεβὴς καὶ σώφρων ὁ νέος εἰμί.

Ὁφέλιμος, καὶ ἡδὺς, καὶ ἐντίμος κτῆμα ἔχω.

Ὁ ὀνομαστός καὶ φιλότιμος (dual number) πᾶς ὁ Ἀθηναῖος.

<i>The Muses are sweeter than the Sirens, and instruction is more useful than idleness and pleasure.</i>	Ὁ Μοῦσα ὁ Σειρὴν ἡδύς εἰμι, καὶ παιδεία ὠφέλιμός εἰμι ἀεργία καὶ ἡδονή.
<i>Nothing is more useful than a good friend, nothing more hurtful than a bad one.</i>	Οὐδεὶς ἀγαθὸς φίλος ὠφέλιμός εἰμι, οὐδεὶς κακὸς βλαβερός.
<i>Socrates was a most wise and just man, most temperate as well as most enduring.</i>	Σωκράτης εἰμι φρόνιμος καὶ δίκαιος ἀνὴρ, ἐγκρατής τε καὶ καρτερικός.

XLVI. IRREGULAR COMPARISON.

I. The comparative and superlative remain in several adjectives whose positive has grown into disuse. These are generally compared in connexion with some extant positive, to which they approximate the nearest in respect of signification. Hence the following list :

Good. ἀγαθός,	ἀμείνων,	}	ἀριστος.
	ἀρείων,		βέλτιστος.
	βελτίων,		βέλτατος.
	βέλτερος,	}	κράτιστος.
	κρείσσων,		λῶϊστος.
	κρείπτων,		λῶστος.
Bad. κακός,	κάρρων,	}	φέρτατος.
	λωίτων,		φέριστος.
	λώων,		φέρτιστος.
	φέρτερος,	}	κακώτατος.
	κακώτερος,		κάκιστος.
	κακίων,		χέριστος.
Long. μακρός,	χερείων,	}	χειρίστος.
	χειίων,		μακρότατος.
	μακρότερος,		μήκιστος.
	μάσσων,	}	μέγιστος.
	μέσσω,		
	μέζων,		
Great. μέγας,	μείζων,	}	

		{ μικρότερος,	μικρότατος.
		{ μειότερος,	μειότατος.
<i>Small.</i>	μικρός,	{ μείων,	μείστος.
	(ἐλαχύς),	{ ἐλάσσων,	ἐλάχιστος.
		{ ἥσσω,	ἥκιστος.
<i>Much.</i>	πολύς,	{ πλέων,	πλεῖστος.
		{ πλείων,	
<i>Easy.</i>	ῥάδιος,	{ ῥᾶων,	ῥᾶστος.

II. Some comparatives and superlatives are evidently derived from substantives, adverbs, and prepositions. Thus :

<i>Compar.</i>	<i>Superl.</i>		
πρότερος,	πρῶτος,	from	πρό.
ὑπέρτερος,	ὑπέρτατος,	"	ὑπέρ.
ἄνωτερος,	ἄνωτατος,	"	ἄνω.
ὔστερος,	ὔστατος,	"	ὑπό.
κλεπτίστερος,	κλεπτίστατος,	"	κλέπτῃς.
	ἐταιρότατος,	"	ἐταῖρος.
δουλότερος,		"	δοῦλος.
βασιλεύτερος,		"	βασιλεύς.

III. To these may be added the following comparisons of adverbs. Thus :

<i>Pos.</i>	<i>Compar.</i>	<i>Superl.</i>
ἄνω,	ἄνωτέρω,	ἄνωτάτω.
κάτω,	κατωτέρω,	κατωτάτω.
ἔξω,	ἐξωτέρω,	ἐξωτάτω.
ἔσω,	ἔσωτέρω,	ἔσωτάτω.
πὸ ῥῶ,	πὸ ῥωτέρω,	πὸ ῥωτάτω.

XLVII. EXERCISES ON IRREGULAR COMPARISON.

I.

Translate the following, and give the irregular comparison in the case of each.

ἀμείνωνος πατρός,	κακωτέρων φίλων,
ἀμείνονες ἄνδρες,	κακώτατοι κλέπτων,
ἀμεινόνων θεῶν,	χερείονος ἀσπίδος,

ἀμείνους δέσποται,¹
 ἄμεινον δῶρον,
 ἀμείνω δῶρα,
 ἀμείνονα πράγματα,
 ἀμείνοσιν ἀνθρώποις,
 ἀμείνω ἄνδρα,
 ἀμείνονε ἀνθρώπῳ,
 ἀμεινόνοιν ἵπποιν,
 βελτίονες στρατιῶται,
 βελτίους φρένας,
 βελτίονα τέκνα,
 βέλτιστοι φίλων,
 βέλτιστα δώρων,
 βελτίῳ δώματα,
 βελτίῳ ἄνθρωπον,
 βελτίῳ γυναιῖκα,
 βελτίοσιν ὅπλοις,
 βελτίονι παιδί,
 κρείσσονα θεάματα,
 κρείσσω λόγον,
 κρείσσονε ἄνδρε,
 κρείσσω ὁμιλίαν,
 κρείττονων ἔργων,
 κράτιστοι ὀπλίτων,
 κρατίστη γυναικῶν,
 κρείσσω πάλτα,
 λῶον κέαρ,
 λῶονος πατρός,
 λῶόνων ἡμέρων,
 λῶστοι φίλων,
 λῶϊστε πάντων,
 φερτέρου ἀδελφοῦ,
 φερίστη παρθένων,
 φέρτατε ποταμῶν,

κακίστη ὁδῶν,
 χειρίστος δούλων,
 κακίωνων ἔργων,
 κακίῳ πράγματα,
 χειρῷ δώματα,
 μακρότερος ποδός,
 μήκιστε ποταμῶν,
 μᾶσσονα δώματα,
 μακρόταται ῥάβδων,
 μᾶσσονι πάλτῳ,
 μείζων ἀδελφός,
 μείζονε κύνε,
 μέγιστε γιγάντων,
 μείζῳ ὄπλα,
 μείζῳ ἄνδρα,
 μείζῳ παρθένον,
 μεγίστων παίδων,
 μειόνων ἔργων,
 μείῳ δῶρα,
 ἔλασσον πλοῖον,
 ἥσσονα νάματα,
 μικροτέρων πηγῶν,
 ἐλάχιστος ἀνθρώπων,
 ἡκίστη φυλῶν,
 ἐλάσσω ἀγάλματα,
 πλειόνων στρατιώτων,
 πλείους ἄνθρωποι,
 πλείους δούλους,
 πλείῳ ὄπλα,
 πλεῖστοι παίδων,
 πλέον δακρύματος,
 ῥαόνων μόχθων,
 ῥᾶον πρᾶγμα,
 ῥᾶστοι πόνων,

1. Both the contracted and uncontracted forms are given.

φερτέρων πλοίων,	ῥάονα πηδήματα,
φερτίστη πατρίδων,	ῥάστων ὁδῶν,
φερτέροιον λόγοιιν,	ῥάων λόγος.

II.

Translate the following, and trace the respective comparatives and superlatives to the positives under which they are ranked.

Δικαία πενία ἀμείνων ἐστὶ κέρδων ἀδίκων.—τὸ ὦν τοῦ κροκοδείλου μεῖζόν ἐστὶν ὦσιν χηνείου.—ὁ τῶν πλείστων βίος ἐστὶ λυπηρός.—θάνατος κοινὸς τοῖς χειρίστοις καὶ τοῖς βελτίστοις.—ἡ Ἀντιμάχου θυγάτηρ ἔχει ἀμείνονα τύχην.—Ζεὺς ἐστὶν ὁ λῶστος τῶν θεῶν.—ὁ βασιλεὺς ἔχει τὴν τῆς Χερσονήσου ἀρίστην πλάκα.—οὐδέν ἐστι κρεῖσσον ἀνάγκης.—χρυσὸς κρεῖσσων ἐστὶ μυρίων λόγων.—οἱ πλείστοι τῶν στρατιώτων ἦσαν Ἕλληνες.—ἡ Πτολεμαίου ναὺς ἐστὶ θαῦμα μέγιστον.—ἄριστός ἐστὶν ἀθλητῆς, καὶ μεγίστων ἐπαίνων ἄξιος.—ἡ ὁδὸς ἐστὶ μακροτέρα τῆς παλαιᾶς ὁδοῦ.—ἡ σάρισσα ἦν μακροτάτη τῶν Μακεδόνων λόγχη.—νῦν ἐστὶν ὁ ἀγώνων μέγιστος, καὶ μεγίστου θαύματος ἀξιότατος.—ἔχουσι πόλιν ἐλάσσονα Κλεωνῶν.—λόγοι ἐλάσσονες ἔργων εἰσί.—οἱ ἥσσονές εἰσι πολλάκις τοῖς κρεῖσσοι δοῦλοι.—οἱ βάρβαροι ἦσαν φέριστοι, οἱ δὲ Ἕλληνες χειρίστοι.

Ἀρετὴ πλούτου κρείττων ἐστὶ, χρησιμωτέρα δὲ εὐγενείας.—εὐτυχία ἐστὶν ἀνθρώποις κράτιστον τῶν θεῶν δῶρον.—πολλῶν χρημάτων κρείττων ἐστὶν ὁ παρὰ τῶν ἀγαθῶν ἔπαινος.—νοῦς ἀγαθός, ἐν ἀνθρώπῳ σώματί, ἐστὶ μέγιστον χρῆμα ἐν ἐλαχίστῳ περιβόλῳ.—πλεονεξία ἐστὶ μέγιστον ἀνθρώποις κακόν.—οὐδέν ἐστι κρεῖσσον ἀγαθοῦ φίλου.—οὐδέν ἐστι κάκιον δουλείας.—Μενέλαος, ὃ Πυλάδης, ἐστὶν ὁ κάκιστος ἀνθρώπων.—κάκιστός ἐστι πασῶν αἰσχυρῶν ἐπιθυμιῶν δοῦλος.—πλείους ἦσαν ἐν τῇ ἀγορᾷ ἢ ἐν τῇ ἀκροπόλει.—οἱ πλείστοι τῶν ξένων ἦσαν Καππαδόκες.—Ὁμηρος ἦν ὁ λῶστος ποιητῶν, Δημοσθένης δὲ ῥητόρων.—οὐδέν ἐστι χεῖρον γήρως λυπηροῦ.—τὰ χείρονα πλείω βροτοῖς ἐστὶ τῶν ἀμεινόνων.

III.

Convert the following ungrammatical Greek into grammatical, so as to suit the English words opposite.

<i>He has a flame more powerful than the thunderbolt.</i>	Φλὸξ ἔχω ὁ κεραννὸς ἀγαθός.
<i>Virtue is the best of all possessions.</i>	Ἀρετὴ πᾶς κτῆμα εἰμὶ ἀγαθός.
<i>Most excellent son of a most excellent father.</i>	Ἀγαθὸς υἱὸς ἀγαθὸς πατήρ.
<i>The men are worse than the boys, and the boys have the greatest gifts of all.</i>	Ὁ ἄνθρωπος κακὸς εἰμὶ ὁ παῖς, ὁ δὲ παῖς ἔχω μέγας δῶρον ἅπας.
<i>He has easier questions, and more honours, and smaller burdens.</i>	Ῥάδιος ἐρώτημα ἔχω, καὶ πολὺς τιμὴ, καὶ μικρὸς ἄχθος.
<i>The labours of the Greeks were easier and more pleasing.</i>	Ὁ ὁ Ἕλλην πόνος εἰμὶ ῥάδιος καὶ ἡδύς.
<i>For the Lacedæmonians all things were worse than before.</i>	Ὁ Λακεδαιμόνιος πᾶς εἰμὶ κακὸς ἢ πρότερον.
<i>The roads were longer, the dangers greater, the foes more numerous, the pay less; the soldiers, however, were most valiant, the commanders better, and the crossings of the rivers easier.</i>	Ὁ ὁδὸς εἰμὶ μακρὸς, ὁ κίνδυνος μέγας, ὁ πολέμιος πολὺς, ὁ μισθὸς μικρὸς ὁ δὲ στρατιώτης εἰμὶ ἀγαθός, ὁ ἡγεμὼν ἀγαθός, καὶ ὁ ὁ ποταμὸς διάβασις ῥάδιος.

XLVIII. NUMERALS.

I. Numerals are either *Cardinal* or *Ordinal*.

II. The *Cardinal* numbers answer to the question, "*how many?*" as, εἷς, "*one;*" δύο, "*two;*" τρεῖς, "*three;*" &c.

III. The *Ordinal* numbers answer to the question, "*which in order?*" as, πρῶτος, "*first;*" δεύτερος, "*second;*" τρίτος, "*third;*" &c.

IV. For marks of number, the Greeks employ the letters of the alphabet; but, to make the number complete, they insert therein a ς after ϵ , called *ἐπίσημον*, or *Faũ*, and answering to our 6; and they also adopt two Oriental characters, namely, *Κόππα*, marked ς , for 90; and *Σαμπῖ*, marked \varnothing , for 900.

V. When the letters are employed to denote numbers, a mark resembling an accent is placed *over* them; but to designate the *thousands*, the same mark is placed *below*. Thus, $\acute{\alpha}$ is “one,” but α “one thousand;” so κ' is “twenty,” but κ “twenty thousand.”

VI. These marks above and below the letters, are not, however, expressed in the case of every letter, when we have several letters placed side by side, and indicating a series of numbers, but in such a case they are put only *over* or *below* the last of each series. Thus we write $\nu\gamma\chi\beta'$ for 53,602; and $\alpha\omega\lambda\theta'$, for 1839.

VII. The following combinations may serve as examples of the Greek system of notation:

$\alpha\nu\acute{\iota}\acute{\epsilon}$, 1415.	$\gamma\omega\mu\varsigma'$, 3846.
$\theta\sigma\acute{\xi}\acute{\epsilon}$, 9265.	$\kappa\alpha\phi\acute{\epsilon}$, 21,505.
$\gamma\phi\pi\theta'$, 3589.	$\rho\nu\epsilon\sigma\gamma'$, 155,203.
$\zeta\omega\lambda\delta'$, 7832.	$\pi\theta\delta'$, 89,004.

Declension of the first four Numerals.

Singular.	Dual.	Plural.
$\epsilon\acute{\iota}\varsigma$, “one.”	$\delta\acute{\upsilon}\omicron$, “two.”	
N. $\epsilon\acute{\iota}\varsigma$, $\mu\acute{\iota}\alpha$, $\acute{\epsilon}\nu$,	N. $\delta\acute{\upsilon}\omicron$ and $\delta\acute{\upsilon}\omega$,	N. ———,
G. $\acute{\epsilon}\nu\acute{\omicron}\varsigma$, $\mu\acute{\iota}\alpha\varsigma$, $\acute{\epsilon}\nu\acute{\omicron}\varsigma$,	G. $\delta\nu\acute{\omicron}\iota\nu$ and $\delta\nu\epsilon\acute{\iota}\nu$,	G. $\delta\nu\acute{\omicron}\omega\nu$,
D. $\acute{\epsilon}\nu\acute{\iota}$, $\mu\acute{\iota}\alpha$, $\acute{\epsilon}\nu\acute{\iota}$,	D. $\delta\nu\acute{\omicron}\iota\nu$,	D. $\delta\nu\acute{\omicron}\acute{\iota}$,
A. $\acute{\epsilon}\nu\alpha$, $\mu\acute{\iota}\alpha\nu$, $\acute{\epsilon}\nu$.	A. $\delta\acute{\upsilon}\omicron$.	A. ———.

Plural.	Plural.
$\tau\rho\epsilon\acute{\iota}\varsigma$, “three.”	$\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$, “four.”
N. $\tau\rho\epsilon\acute{\iota}\varsigma$, $\tau\rho\epsilon\acute{\iota}\varsigma$, $\tau\rho\acute{\iota}\alpha$,	N. $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$, $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$, $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\alpha$,
G. $\tau\rho\acute{\iota}\omega\nu$, $\tau\rho\acute{\iota}\omega\nu$, $\tau\rho\acute{\iota}\omega\nu$,	G. $\tau\epsilon\sigma\sigma\acute{\alpha}\rho\omega\nu$, $\tau\epsilon\sigma\sigma\acute{\alpha}\rho\omega\nu$, $\tau\epsilon\sigma\sigma\acute{\alpha}\rho\omega\nu$,
D. $\tau\rho\acute{\iota}\sigma\acute{\iota}$, $\tau\rho\acute{\iota}\sigma\acute{\iota}$, $\tau\rho\acute{\iota}\sigma\acute{\iota}$,	D. $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\sigma\acute{\iota}$, $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\sigma\acute{\iota}$, $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\sigma\acute{\iota}$,
A. $\tau\rho\epsilon\acute{\iota}\varsigma$, $\tau\rho\epsilon\acute{\iota}\varsigma$, $\tau\rho\acute{\iota}\alpha$.	A. $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\alpha\varsigma$, $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\alpha\varsigma$, $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\alpha$.

Synopsis of Numerals.

1	α'	εἷς,	1st	πρῶτος,
2	β'	δύο,	2d	δεύτερος,
3	γ'	τρεις,	3d	τρίτος,
4	δ'	τέσσαρες,	4th	τέταρτος,
5	ε'	πέντε,	5th	πέμπτος,
6	ς	ἕξ,	6th	ἕκτος,
7	ζ'	ἐπτά,	7th	ἕβδομος,
8	η'	ὀκτώ,	8th	ὀγδοος,
9	θ'	ἐννέα,	9th	ἐννατος,
10	ι'	δέκα,	10th	δέκατος,
11	ια'	ἐνδεκα,	11th	ἐνδέκατος,
12	ιβ'	δώδεκα,	12th	δωδέκατος,
13	ιγ'	τρισκαίδεκα,	13th	τρισκαιδέκατος,
14	ιδ'	τεσσαρεσκαίδεκα,	14th	τεσσαρακαιδέκατος,
15	ιε'	πεντεκαίδεκα,	15th	πεντεκαιδέκατος,
16	ις	ἑκκαίδεκα,	16th	ἑκκαιδέκατος,
17	ιζ'	ἐπτακαίδεκα,	17th	ἐπτακαιδέκατος,
18	ιη'	ὀκτωκαίδεκα,	18th	ὀκτωκαιδέκατος,
19	ιθ'	ἐννεακαίδεκα,	19th	ἐννεακαιδέκατος,
20	κ'	εἴκοσι,	20th	εἰκοστός,
21	κα'	εἴκοσιν εἷς,	21st	εἰκοστός πρῶτος,
22	κβ'	εἴκοσι δύο, &c.,	22d	εἰκοστός δεύτερος,
30	λ'	τριάκοντα,	30th	τριακοστός,
31	λα'	τριάκοντα εἷς,	31st	τριακοστός πρῶτος,
40	μ'	τεσσαράκοντα,	40th	τεσσαρακοστός,
50	ν'	πεντήκοντα,	50th	πεντηκοστός,
60	ξ'	ἑξήκοντα,	60th	ἑξηκοστός,
70	ο'	ἐβδομήκοντα,	70th	ἑβδομηκοστός,
80	π'	ὀγδοήκοντα,	80th	ὀγδοηκοστός,
90	Ϛ'	ἐνενήκοντα,	90th	ἐνενηκοστός,
100	ρ'	ἑκατόν,	100th	ἑκατοστός,
200	σ'	διακόσιοι,	200th	διακοσιοστός,
300	τ'	τριακόσιοι,	300th	τριακοσιοστός,
400	υ'	τεσσαρακόσιοι,	400th	τεσσαρακοσιοστός,
500	φ'	πεντακόσιοι,	500th	πεντακοσιοστός,
600	χ'	ἑξακόσιοι,	600th	ἑξακοσιοστός,
700	ψ'	ἐπτακόσιοι,	700th	ἐπτακοσιοστός,
800	ω'	ὀκτακόσιοι,	800th	ὀκτακοσιοστός,
900	Ϟ'	ἐννακόσιοι,	900th	ἐννακοσιοστός,
1000	α	χίλιοι,	1000th	χιλιοστός,
2000	β	δισχίλιοι,	2000th	δισχιλιοστός,
3000	γ	τρισχίλιοι,	3000th	τρισχιλιοστός,
4000	δ	τετρακισχίλιοι,	4000th	τετρακισχιλιοστός,
5000	ε	πεντακισχίλιοι,	5000th	πεντακισχιλιοστός,
6000	ς	ἑξακισχίλιοι,	6000th	ἑξακισχιλιοστός,
7000	ζ	ἐπτακισχίλιοι,	7000th	ἐπτακισχιλιοστός,
8000	η	ὀκτακισχίλιοι,	8000th	ὀκτακισχιλιοστός,
9000	θ	ἐννακισχίλιοι,	9000th	ἐννακισχιλιοστός,
10,000	ι	μύριοι,	10,000th	μυριοστός,
20,000	κ	δισμύριοι,	20,000th	δισμυριοστός.

REMARKS ON THE NUMERALS.

I. In compound numbers, either the less are put after the greater without a conjunction ; as, *εἴκοσιν εἷς*, 21, *τριάκοντα πέντε*, 35 ; or, what is more usual, the less precedes, and is connected with the greater by *καὶ* ; as, *τρεῖς καὶ εἴκοσι*, 23 ; *πέντε καὶ πενήκοντα*, 55.

II. So also in the more complicated numbers, the several parts are united in such a manner as to proceed from the less to the greater ; as, *τέτταρα καὶ ἑβδομήκοντα καὶ ἑνακόσιοι καὶ τρισχίλιοι καὶ ἑξακισμύριοι*, 63,974.

III. In place of a compound ending in *μύριοι*, to express tens of thousands, &c., the noun *μυριάς* is often employed in the plural number, with a numeral of the cardinal class preceding ; as, *πέντε μυριάδες*, 50,000 ; *ὀκτὼ μυριάδες*, 80,000 ; *ἑκατὸν μυριάδες*, 1,000,000.

IV. Of the cardinal numbers, the first four, and the round numbers from 200, are declined ; all the rest are indeclinable. The round numbers just mentioned are declined like the plural of adjectives in *-ος*, with three terminations ; as, *διακόσιοι, διακόσιαι, διακόσια*, &c.

V. The ordinal numbers are all declined like adjectives in *-ος*.

VI. Besides the forms of ordinal numbers, which have been given in the list of numerals, two ordinals are also frequently connected by *καὶ* ; as, *πέμπτος καὶ δέκατος*, 15th ; *ὄγδοος καὶ δέκατος*, 18th, &c.

XLIX. EXERCISES ON THE NUMERALS.

Preliminary Rules.

I. The period of time at which a thing takes place, or during which a thing continues or exists, is put in the dative ; as, *τῇ τρίτῃ ἡμέρᾳ*, “ *on the third day.*”

II. Time *how long*, or continuance of time, is put in the accusative ; as, *ἦν δοῦλος τρεῖς ἡμέρας*, “ *he was a slave for three days.*”

III. Distance and space are put in the accusative ; as, *ἀπέχει ὀκτὼ ἡμέρων ὁδὸν ἀπὸ Βαβυλῶνος*, “ *it is distant eight days' journey from Babylon.*”

1. *Cardinal Numbers.*

I.

Convert the following numbers into Greek characters.

5	10	325	1250	10,385
50	100	484	1542	20,452
500	1000	536	1675	15,666
5000	10,000	792	1989	18,000
6	9000	871	2050	19,999
60	900	944	3001	20,020
600	90	390	4055	15,555
6000	9	996	5005	16,421

II.

The Greek mode of addition with letters was the same as our modern process with figures; as will appear from the following examples:

$\kappa \beta'$, 22.	$\omega \nu \delta'$, 854.	$\eta \phi \xi \beta'$, 8562.
$\iota \theta'$, 19.	$\tau \kappa \zeta'$, 326.	$\delta \sigma \kappa \beta'$, 4222.
$\lambda \acute{\alpha}$, 31.	$\phi \xi \acute{\alpha}$, 561.	$\epsilon \sigma \pi \acute{\epsilon}$, 5285.
$\omicron \gamma'$, 73.	$\psi \mu \acute{\eta}$, 748.	$\beta \omega \lambda \acute{\alpha}$, 2831.
$\rho \mu \acute{\epsilon}$, 145.	$\beta \nu \pi \theta'$, 2489.	$\kappa \mathfrak{D}'$. . 20,900.

Set down in Greek characters the respective amounts of the following sums in addition.

$\tau \mu \acute{\epsilon}$	$\rho \nu \acute{\alpha}$	$\alpha \omega \lambda \theta'$	$\delta \sigma \kappa \beta'$	$\zeta \omega \pi \acute{\eta}$
$\sigma \iota \acute{\alpha}$	$\sigma \kappa \beta'$	$\gamma \phi \vartheta \beta'$	$\epsilon \tau \lambda \gamma'$	$\eta \chi \nu \theta'$
$\phi \xi \delta'$	$\nu \mu \acute{\epsilon}$	$\theta \psi \nu \acute{\epsilon}$	$\gamma \nu \mu \delta'$	$\theta \phi \mu \gamma'$
$\nu \pi \beta'$	$\chi \nu \zeta'$	$\eta \chi \kappa \zeta'$	$\eta \phi \nu \acute{\epsilon}$	$\alpha \nu \omicron \delta'$
$\omega \pi \acute{\eta}$	$\psi \lambda \alpha'$	$\beta \nu \nu \acute{\alpha}$	$\varsigma \chi \xi \varsigma'$	$\beta \tau \xi \beta'$

III.

The Greek mode of subtraction with letters was the same as our modern process with figures, as will appear from the following examples:

$\vartheta \sigma \xi \acute{\epsilon}$, 9265.	$\kappa \omega \nu \gamma'$, 20,853.	$\lambda \phi \mu \acute{\alpha}$, 30,541.
$\alpha \nu \iota \acute{\alpha}$, 1411.	$\zeta \omega \lambda \theta'$, 7832.	$\kappa \alpha \phi \acute{\alpha}$, 21,501.
$\zeta \omega \nu \delta'$, 7854.	$\iota \gamma \kappa \acute{\alpha}$, 13,021.	$\vartheta \mu'$, 9040.

Set down in Greek characters the results of the following subtractions respectively.

$\delta \sigma \kappa \theta'$	$\varsigma \phi \omicron \eta$	$\kappa \delta \psi \mu \delta'$	$\nu \varepsilon \phi \nu \acute{\epsilon}$	$\rho \varepsilon \sigma \lambda \acute{\alpha}$
$\beta \tau \lambda \gamma'$	$\varepsilon \rho \kappa \acute{\alpha}$	$\delta \psi \mu \delta'$	$\nu \omega \kappa \theta'$	$\pi \omega \pi \eta$

IV.

In multiplying, the Greeks began at the left, contrary to our mode of proceeding. They put down separately the results obtained by multiplying each figure of the multiplier into the multiplicand, and then classified and summed up these several results. Thus,

$\tau \kappa \acute{\epsilon}$	325
$\kappa \delta'$	24
$\varsigma \nu' \rho'$	6000 400 100
$\alpha \sigma' \pi' \kappa'$	1200 80 20
$\zeta \acute{\omega}$	7800
$\sigma \kappa \theta'$	222
$\rho \kappa \delta'$	124
$\kappa \theta \sigma'$	20,000 2000 200
$\delta \acute{\upsilon} \mu'$	4000 400 40
$\acute{\omega} \pi' \eta$	800 80 8
$\kappa \varsigma \phi \kappa \eta$	27,528

Give, in the following, the Greek process of multiplying, and state the results in Greek characters.

$\pi \varsigma'$	$\varsigma \lambda \theta'$	$\phi \lambda \theta'$	$\alpha \omega \lambda \theta'$	$\vartheta \phi \nu \gamma'$	$\kappa \alpha \omega \lambda \delta'$
$\iota \varsigma'$	$\omega \pi \acute{\alpha}$	$\chi \nu \eta$	$\mu \acute{\alpha}$	$\acute{\omega}$	ς'

V.

Translate the following sentences :

Πέντε καὶ εἴκοσι καὶ διακόσιοι καὶ δισχίλιοι.—ἐπὶ καὶ ὀγδοήκοντα καὶ ἑξακόσιοι καὶ δισμύριοι.—ὀκτὼ καὶ ἐνενήκοντα.—ἑξακισχίλιοι καὶ ἐπὶ μυριάδες.—τρεις καὶ ἑξήκοντα καὶ ὀκτακόσιοι καὶ ἐννακισχίλιοι καὶ εἴκοσι μυριάδες.—ἐννέα καὶ τριάκοντα καὶ ὀκτακόσιοι καὶ χίλιοι.—ἕξ καὶ ἑβδομήκοντα καὶ ἐπτακόσιοι καὶ χίλιοι.—ἐννέα καὶ ἐνενήκοντα καὶ ἑνακόσιοι καὶ ἐννακισχίλιοι.—ὀκτὼ μυριάδες.—τριάκοντα μυριάδες.—ἑκατὸν μυριάδες.

Πρόξενος ἔχει πεντακοσίους καὶ χιλίους ὀπλίτας.—ἦσαν ὀπλῖται μὲν μύριοι, πελτασταὶ δὲ τεσσαρακόσιοι.—Κῦρος ἦν ἐνταῦθα τρεῖς μῆνας καὶ ἡμέρας τεσσαρεςκαίδεκα.—ἡ πόλις ἀπέχει σταθμὸν ἕνα, παρασάγγας ὀκτὼ.—Κλέαρχος ὁ Λακεδαιμόνιος ἔχει ὀπλίτας χιλίους, καὶ πελταστὰς Θρᾷκας ὀκτακοσίους, καὶ τοξότας Κρητας διακοσίους.—ἦσαν ὀπλῖται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ δισχίλιοι.—ὁ ἀριθμὸς πάσης τῆς ὁδοῦ ἦν σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πεντήκοντα.

Ordinal Numbers.

Translate the following sentences :

Τῷ τοῦ πολέμου δεκάτῳ ἔτει.—τῇ ἑκατοστῇ ἡμέρᾳ.—τῷ πέμπτῳ καὶ δεκάτῳ ἔτει.—ἡ τρίτη καὶ ἐνενηκοστὴ Ὀλυμπιάς.—Θράσυλλος ἦν ὁ τῶν στρατιωτῶν εἰκοστὸς δεύτερος, Ἑρμοκράτης δὲ ὁ ἐπτακαίδεκατος.—ὁ ἕκτος στρατιώτης, ἐν τῇ τῶν πολεμίων τρίτῃ τάξει, ἐστὶν ὁ ἐνδέκατος υἱὸς Ἑυρυπτολέμου.—ἡ ἑκατοστὴ ἡμέρα ἦν μεγάλη ἑορτὴ, καὶ ὁμοίως ἡ ἑκατοστὴ καὶ εἰκοστή.—ἐν τοῖς Λακεδαιμονίοις, πρῶτος ἦν ὁ βασιλεὺς, δεύτερος ὁ πολέμαρχος, τρίτος ὁ λοχαγὸς, τέταρτος ὁ πεντηκοντήρ.—τὸ τρίτον κῦμά ἐστι τὸ τῶν τριῶν μέγιστον.—τὸ τοῦ κόσμου ἔτος πεντακισχλιοστόν.—τῷ τρίτῳ ἔτει τῆς ὀγδότης καὶ ἐνενηκοστῆς Ὀλυμπιάδος.—ἡ πρώτη τῶν Μούσων ἦν Καλλιόπη, ἡ δευ-

τέρα Κλειῶ, ἡ τρίτη Μελπομένη, ἡ τετάρτη Εὐτέρπη, ἡ πέμπτη Ἑρατώ, ἡ ἕκτη Τερψιχόρη, ἡ ἑβδόμη Οὐρανία, ἡ ὀγδόη Θάλεια, ἡ ἑννάτη Πολύμνια.

L. PRONOUNS.

All pronouns serve to supply the place of a noun, but, at the same time, they give different relations of the substantive which they represent. According to these relations so expressed by them, they are divided into the following classes :

1. *Personal Pronouns*, which express the simple idea of person, and directly represent the same. These are,

ἐγώ,	I.
σύ,	thou.
οὗ,	of him.

2. *Possessive Pronouns*, which are formed from the personal, and indicate the property of an individual ; as,

ἐμ-ός,	-ή,	-όν,	mine. ¹
σός,	σή,	σόν,	thine.
ός, or ἐ-ός,	-ῆ,	-όν,	his. ²
ἡμέτερ-ος,	-α,	-ον,	our.
ὕμέτερ-ος,	-α,	-ον,	your.
σφέτερ-ος,	-α,	-ον,	their.
νωῖτερ-ος,	-α,	-ον,	of us both.
σφωῖτερ-ος,	-α,	-ον,	of you both.

3. *Definite Pronoun*, for the nearer and stronger distinction of one subject from another ; as, αὐτός, αὐτή, αὐτό, "he himself," "she herself," "itself." This pronoun has three peculiarities.

1. A peculiarity must be noticed in the case of the possessive pronoun. Thus, ἐμὸς υἱός, is "a son of mine;" but, ὁ ἐμὸς υἱός, "my son," who is already known from the context ; the article being here added to give a more precise definition.

2. The possessives of the third person, namely, ὅς or ἑός and σφέτερος, are little used, but instead of them the *genitive* of the pronoun αὐτός ; as, τὰ χρήματα αὐτοῦ, "his property;" τὰ ἔργα αὐτῶν, "their deeds," &c.

I. When joined to another noun, so as to stand as if in apposition with it, whether that noun precede or come after, it means *self*; as, τὸν θάνατον αὐτόν, "*death itself*;" αὐτὸν τὸν βασιλέα, "*the king himself*."

II. In the oblique cases, if it stand first in a clause or sentence, it still has the meaning of *self*; but otherwise it merely signifies *him, her, it, of him, of her, &c.*, taking the place of the pronoun of the third person; as, αὐτὸν ἑώρακα, "*I have seen the man himself*;" but ἑώρακα αὐτόν, "*I have seen him*."

III. When the article precedes, the phrase has the meaning of *same*; as, ὁ αὐτὸς ἀνὴρ, "*the same man*."

4. *Reflexive Pronouns*, for the more accurate indication and separation of a person; as,

ἐμαντοῦ,	ἐμαντῆς,	of myself.
σεαυτοῦ,	} σαντῆς,	of thyself.
or		
σαντοῦ,	} αὐτῆς, αὐτοῦ,	of himself, &c.
ἐαυτοῦ,		
or		
αὐτοῦ,		

In translating, we commonly employ in English the possessive, to express these pronouns; as, τὰ ἐμαντοῦ ἔργα, "*my own deeds*," &c. When the Attics wish to give a strongly reflexive meaning, they separate and transpose; as, αὐτόν σε, "*thee thyself*."

5. *Demonstrative Pronouns*, which distinctly point out the object of which we are discoursing, with the accessory idea of place. These are,

οὗτος,	αὕτη,	τούτο,	} this. ¹
ὁδε,	ἥδε,	τόδε,	
ἐκεῖν-ος,	-η,	-ο,	

1. Other and more special meanings will be found in the *Lexicon*, at the end of the volume. Ὅδε properly means "*this one here*." Ἐκεῖνος, has frequently the meaning of "*he*," "*him*," &c.

6. *Relative Pronouns*, which refer to an object already mentioned, and give it a nearer definition; as,

ὃς,	ἥ,	ὅ,	who.
ὅστις,	ἥτις,	ὅτι,	whoever.

7. *Indefinite Pronouns*, which merely indicate an object generally, without farther definition; as,

τις, (enclitic),	τις,	τι,	any.
δεῖνα,	δεῖνα,	δεῖνα,	some one.

8. *Interrogative Pronoun*; as,

τίς,	τίς,	τί,	who? what?
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9. *Reciprocal Pronoun*, which designates the mutual action of different persons upon each other; as, ἀλλήλοιον, dual; ἀλλήλων, plural, "of each other."

INFLEXION OF PRONOUNS.

1. Personal.

Ἐγώ, I.

Singular.		Dual.	
N. ἐγώ	I,	N. νῶϊ, contr. νώ,	we two,
G. ἐμοῦ or μοῦ	of me,	G. νῶϊν,	“ νῶν, of us two,
D. ἐμοί or μοί	to me,	D. νῶϊν,	“ νῶν, to us two,
A. ἐμέ or μέ	me.	A. νῶϊ,	“ νώ, us two.

Plural.

N. ἡμεῖς	we,
G. ἡμῶν	of us,
D. ἡμῖν	to us,
A. ἡμᾶς	us.

Σύ, thou.

Singular.		Dual.	
N. σύ	thou,	N. σφῶϊ, contr. σφώ,	you two,
G. σοῦ	of thee,	G. σφῶϊν,	“ σφῶν, of you two,
D. σοί	to thee,	D. σφῶϊν,	“ σφῶν, to you two,
A. σέ	thee.	A. σφῶϊ,	“ σφώ, you two.

Plural.

N. ὑμεῖς	you,
G. ὑμῶν	of you,
D. ὑμῖν	to you,
A. ὑμᾶς	you.

Οὗ, of him.

Singular.

N. Wanting.	
G. οὗ	of him,
D. οἱ	to him,
A. ἑ	him.

Dual.

N. σφωέ . . .	they two,
G. σφῶν . . .	of them two,
D. σφῶν . . .	to them two,
A. σφῶε . . .	them two.

Plural.

N. σφεῖς, neuter σφέα,	they,
G. σφῶν,	of them,
D. σφίσι,	to them,
A. σφᾶς, neuter σφέα,	them.

2. Reflexive.

Ἐμαντοῦ, of myself.

Singular.

N. (ἐγὼ αὐτός), (ἐγὼ αὐτή),	
G. ἑμαντοῦ, ἑμαντῆς,	
D. ἑμαντῶ, ἑμαντῇ,	
A. ἑμαντόν, ἑμαντήν.	

Plural.

N. ἡμεῖς αὐτοί, ἡμεῖς αὐταί,	
G. ἡμῶν αὐτῶν, ἡμῶν αὐτῶν,	
D. ἡμῖν αὐτοῖς, ἡμῖν αὐταῖς,	
A. ἡμᾶς αὐτούς, ἡμᾶς αὐτάς.	

Σεαντοῦ, of thyself.

Singular.

N. (σὺ αὐτός), (σὺ αὐτή),	
G. σεαντοῦ οἱ σαντοῦ, σεαντῆς οἱ σαντῆς,	
D. σεαντῶ οἱ σαντῶ, σεαντῇ οἱ σαντῇ,	
A. σεαντόν οἱ σαντόν, σεαντήν οἱ σαντήν.	

Plural.

N. ὑμεῖς αὐτοί, ὑμεῖς αὐταί,	
G. ὑμῶν αὐτῶν, ὑμῶν αὐτῶν,	
D. ὑμῖν αὐτοῖς, ὑμῖν αὐταῖς,	
A. ὑμᾶς αὐτούς, ὑμᾶς αὐτάς.	

Ἐαυτοῦ, of himself.

Singular.

N. (αὐτός), (αὐτή), (αὐτό),	
G. ἑαυτοῦ οἱ αὐτοῦ, ἑαυτῆς οἱ αὐτῆς, ἑαυτοῦ οἱ αὐτοῦ,	
D. ἑαυτῶ οἱ αὐτῶ, ἑαυτῇ οἱ αὐτῇ, ἑαυτῶ οἱ αὐτῶ,	
A. ἑαυτόν οἱ αὐτόν, ἑαυτήν οἱ αὐτήν, ἑαυτό οἱ αὐτό.	

Plural.

N. (σφεῖς αὐτοί), (σφεῖς αὐταί), (σφέα αὐτά),	
G. ἑαυτῶν οἱ αὐτῶν, ἑαυτῶν οἱ αὐτῶν, ἑαυτῶν οἱ αὐτῶν,	
D. ἑαυτοῖς οἱ αὐτοῖς, ἑαυταῖς οἱ αὐταῖς, ἑαυτοῖς οἱ αὐτοῖς,	
A. ἑαυτούς οἱ αὐτούς, ἑαυτάς οἱ αὐτάς, ἑαυτά οἱ αὐτά.	

3. *Demonstrative.*Οὗτος, *this.**Singular.*

N. οὗτος,	αὕτη,	τοῦτο,
G. τούτου,	ταύτης,	τούτου,
D. τούτῳ,	ταύτῃ,	τούτῳ,
A. τούτον,	ταύτην,	τούτο.

Dual.

N. τούτῳ,	ταῦτα,	τούτῳ,
G. τούτοιῃ,	ταύταιν,	τούτοιῃ,
D. τούτοιῳ,	ταύταιν,	τούτοιῳ,
A. τούτῳ,	ταῦτα,	τούτῳ.

Plural.

N. οὗτοι,	αὗται,	ταῦτα,
G. τούτων,	τούτων,	τούτων,
D. τούτοις,	ταύταις,	τούτοις,
A. τούτους,	ταύτας,	ταῦτα.

4. *Relative.*Ὅς, *who, which, what.**Singular.*

N. ὅς,	ἥ,	ὅ,
G. οὗ,	ἥς,	οὗ,
D. ᾧ,	ἣ,	ᾧ,
A. ὃν,	ἣν,	ὃ.

Dual.

N. ᾧ,	ᾗ,	ᾧ,
G. οἷν,	αἷν,	οἷν,
D. οἷν,	αἷν,	οἷν,
A. ᾧ,	ᾗ,	ᾧ.

Plural.

N. οἷ,	αἷ,	ᾧ,
G. ὧν,	ῶν,	ῶν,
D. οἷς,	αἷς,	οἷς,
A. οὓς,	ᾗς,	ᾗ.

Ὅστις, *whoever.**Singular.*

N. ὅστις,	ἥτις,	ὅτις,
G. οὗτινος,	ἥστινος,	οὗτινος,
D. ᾧτινι,	ἣτινι,	ᾧτινι,
A. ὃντινα,	ἣντινα,	ὅτι.

Dual.

N. ᾧτινε,	ᾗτινε,	ᾧτινε,
G. οἷντινοιν,	αἷντινοιν,	οἷντινοιν,
D. οἷντινοιν,	αἷντινοιν,	οἷντινοιν,
A. ᾧτινε,	ᾗτινε,	ᾧτινε.

Plural.

N. οἷτινες,	αἷτινες,	ᾧτινα,
G. ὧντινων,	ῶντινων,	ῶντινων,
D. οἷστισι,	αἷστισι,	οἷστισι,
A. οὓστινας,	ᾗστινας,	ᾧτινα.

5. *Indefinite.*τις, *any.**Singular.*

N. τις,	τις,	τί,
G. τινός,	τινός,	τινός,
D. τινί,	τινί,	τινί,
A. τινά,	τινά,	τί.

Dual.

N. τινέ,	τινέ,	τινέ,
G. τινού,	τινού,	τινού,
D. τινού,	τινού,	τινού,
A. τινέ,	τινέ,	τινέ.

Plural.

N. τινές,	τινές,	τινά,
G. τινῶν,	τινῶν,	τινῶν,
D. τισί,	τισί,	τισί,
A. τινάς,	τινάς,	τινά.

Δεῖνα, a certain one.

<i>Singular.</i>				<i>Dual.</i>			
N.	ὁ,	ἡ,	τὸ, δεῖνα,	N.	τῶ,	τᾷ,	τῶ, δεῖνε,
G.	τοῦ,	τῆς,	τοῦ, δεῖνος,	G.	τοῖν,	ταῖν,	τοῖν, δεῖνοιν,
D.	τῷ,	τῇ,	τῷ, δεῖνι,	D.	τοῖν,	ταῖν,	τοῖν, δεῖνοιν,
A.	τὸν,	τὴν,	τὸ, δεῖνα.	A.	τῶ,	τᾷ,	τῶ, δεῖνε.

Plural.

N.	οἱ,	αἱ,	δεῖνες,
G.	τῶν,	τῶν,	δεῖνων,
D.	τοῖς,	ταῖς,	δεῖσι,
A.	τοὺς,	τὰς,	δεῖνας.

6. Interrogative.

The interrogative differs from the indefinite τὶς merely in the position of the accent. The indefinite is always enclitic, and, in the oblique cases, takes the accent on its ending. On the contrary, the interrogative, even in a connected discourse, remains always acuted in the nominative, and in the oblique cases preserves the accent on the radical syllable.

τίς, who?

<i>Singular.</i>				<i>Dual.</i>				<i>Plural.</i>			
N.	τίς,	τίς,	τί,	N.	τίνε,	τίνε,	τίνε,	N.	τίνες,	τίνες,	τίνα,
G.	τίνος,	τίνος,	τίνος,	G.	τίνοιν,	τίνοιν,	τίνοιν,	G.	τίνων,	τίνων,	τίνων,
D.	τίνι,	τίνι,	τίνι,	D.	τίνοιν,	τίνοιν,	τίνοιν,	D.	τίσι,	τίσι,	τίσι,
A.	τίνα,	τίνα,	τί.	A.	τίνε,	τίνε,	τίνε.	A.	τίνας,	τίνας,	τίνα.

7. Reciprocal.

<i>Dual.</i>				<i>Plural.</i>			
N.	Wanting.	_____	_____	N.	_____	_____	_____
G.	ἀλλήλοιν,	ἀλλήλαιν,	ἀλλήλοιν,	G.	ἀλλήλων,	ἀλλήλων,	ἀλλήλων,
D.	ἀλλήλοιν,	ἀλλήλαιν,	ἀλλήλοιν,	D.	ἀλλήλοις,	ἀλλήλαις,	ἀλλήλοις,
A.	ἀλλήλω,	ἀλλήλα,	ἀλλήλω.	A.	ἀλλήλους,	ἀλλήλας,	ἀλλήλα. ¹

LI. VERB.

I. Greek verbs are of two kinds, those ending in ω and those in μι.

II. Verbs in ω are of two classes : 1. Those that have a

1. The exercises on the pronouns will be given after the verb εἰμί.

consonant before ω ; as, $\tauύπτω$, “ *I strike* ;” $λέγω$, “ *I say* ;” and, 2. Those which have a vowel, α , ϵ , \omicron , before it ; as, $τιμάω$, “ *I honour* ;” $φιλέω$, “ *I love* ;” $χρυσόω$, “ *I gild*.”

III. Verbs in ω , with a consonant preceding the termination, are called *Barytone Verbs*, because, as they have the acute accent on the penult of the present, the grave accent ($\betaαρὺς \acute{\tau}όνος$) necessarily falls on the last syllable.

IV. Verbs in ω , preceded by a vowel, are called *Contracted Verbs*, because the ω is contracted by the Attics, together with the preceding vowel, into one vowel ; and as, after this contraction, a circumflex is placed over the ω , they are also styled by some *Circumflex Verbs*.

V. These contracted verbs, however, are not at all different from the barytones, since it is only necessary to contract them in the present and imperfect.

PARTS OF THE VERB.

I. The Greek verb has three voices, *Active*, *Passive*, and *Middle* ; and five moods, the *Indicative*, *Imperative*, *Optative*, *Subjunctive*, and *Infinitive*.

II. The tenses are nine in number, namely, the Present, Imperfect, Perfect, Pluperfect, First and Second Future, First and Second Aorist, and, in the passive, the Third Future, or, as it is less correctly styled, the *Paulo-post-futurum*.

III. The numbers are three, *Singular*, *Dual*, and *Plural*.

III. THE VERB Εἰμί, *to be*.

INDICATIVE MOOD.

PRESENT TENSE.

Sing. εἰμί, <i>I am</i> ,	εἷς or εἶ, <i>thou art</i> ,	ἐστί, <i>he is</i> .
Dual.	ἐστόν, <i>you two are</i> ,	ἐστόν, <i>they two are</i> .
Plur. ἐσμέν, <i>we are</i> ,	ἐστέ, <i>ye are</i> ,	εἰσί, <i>they are</i> .

IMPERFECT, ἦν, *I was*.

S. ἦν,	ἦς,	ἦ or ἦν,
D.	ἦτον,	ἦτην,
P. ἦμεν,	ἦτε,	ἦσαν.

FUTURE, *ἔσομαι, I will be.*

S. ἔσομαι,	ἔσει, ¹	ἔσεται, ²
D. ἐσόμεθον,	ἔσεσθον,	ἔσεσθον,
P. ἐσόμεθα,	ἔσεσθε,	ἔσονται.

IMPERATIVE MOOD.

PRESENT AND IMPERFECT, *ἴσθι, be thou.*

S. ἴσθι or ἔσο,	ἔστω,
D. ἔστον,	ἔστων,
P. ἔστε,	ἔστωσαν.

OPTATIVE MOOD.

PRESENT AND IMPERFECT, *εἴην, may I be.*

S. εἴην,	εἴης,	εἴη,
D. εἴητον,	εἴητην,	
P. εἴημεν,	εἴητε,	εἴησαν or εἴεν.

FUTURE, *ἐσοίμην, may I be about to be.*

S. ἐσοίμην,	ἐσοιο,	ἐσοιτο,
D. ἐσοίμεθον,	ἐσοισθον,	ἐσοίσθην,
P. ἐσοίμεθα,	ἐσοισθε,	ἐσοιντο.

SUBJUNCTIVE MOOD.

PRESENT AND IMPERFECT, *ᾔ, I may be.*

S. ᾔ,	ᾗς,	ᾗ,
D. ᾗτον,	ᾗτην,	
P. ᾗμεν,	ᾗτε,	ᾗσι.

INFINITIVE MOOD.

PRESENT AND IMPERFECT.

εἶναι, to be.

FUTURE.

ἔσεσθαι, to be about to be.

PARTICIPLES.

PRESENT.

N. ᾧν,	οὔσα,	ὄν,
G. ὄντος,	οὔσης,	ὄντος, &c. ³

FUTURE.

N. ἐσόμενος,	ἐσομένη,	ἐσόμενον,
G. ἐσομένου,	ἐσομένης,	ἐσομένου, &c.

1. The form *ἔσει* is more correct than the common one *ἔση*, given in many grammars.

2. Most commonly contracted into *ἔσται*.

3. Declined like *δούς* (page 47), and differing from it only in the form of the nominative masculine, singular number.

LIII. EXERCISES ON THE PRONOUNS AND THE VERB *εἰμί.*

Preliminary Rules.

I. The nominative of the personal pronoun is usually omitted with the personal terminations of verbs, as in Latin, except where there is an emphasis required; as, ἔχω, “*I have*,” ἔχουσι, “*they have*,” but, ἀλλὰ πάντως σὺ ἔχεις τοῦτο, “*but most assuredly you have this*.”

II. The possessive pronouns are only employed when an emphasis is required; in all other cases the personal pronouns are used in their stead; as, πατήρ ἡμῶν, “*our father*” (literally, “*father of us*”); but, πατήρ ἡμέτερος, “*our own father*.”

III. The relative agrees with its antecedent in gender and number; as, ὁ ἀνὴρ ὃν τύπτεις, “*the man whom you strike*,” ἡ γυνὴ ἣν εἶδεις, “*the woman whom you see*,” τὸ δῶρον ὃ ἔχεις, “*the gift which you have*.”

IV. The relative, however, often agrees with its antecedent in case also, by what is called *attraction*; as, ἀπὸ τῶν πολέων, ὧν ἔπεισε, “*from the cities which he persuaded*,” where ὧν is put for αἷς, the accusative, which latter case, ἔπεισε, as an active verb, ought properly to govern.

1. *Personal and Possessive Pronouns.*¹

I.

Translate the following, and supply the personal pronoun wherever it is omitted with the verb.

Ἕμεν ἐν τῷ τοῦ θεοῦ ἱερῷ, καὶ ὁ σὸς πατήρ ἦν ἐν τῇ ἀγορᾷ.—ἐσμὲν περίλυποι ὧ βασιλεῦ ἡμέτερε.—ὑμέτεροι παῖδές εἰσιν ἀγαθοί, ἡμέτεροι δὲ κακοί.—σφωίτερον δῶρόν ἐστιν ἡδιστον.—ἐγὼ εἰμι ναύτης, σὺ δὲ ῥήτωρ.—σφέτεροι οἴκοί εἰσιν ἐν τῇ εὐρείᾳ ὁδῷ, καὶ ὁ ἐμὸς πατήρ ἔχει αὐτόθι ἐδὸν ἐργαστήριον.—τὰ ἔργα αὐτοῦ τοῦ ἀνθρώπου ἐστὶν

1. Consult the remarks on pages 106 and 107.

ἀθέμιστα.—ἡμέτερος ἀδελφός ἐστι σοφώτατος, ὑμέτερος δὲ ἀνούστατος.—οἱ ἡμῶν πρόγονοι ἦσαν ἀνίκητοι.—αὐτός ἐστιν ὁ τῶν ἀνθρώπων σωτὴρ ἀληθέστατος.—ἔχουσιν ἐν τῷ στρατοπέδῳ αὐτῷ ἡμέτερα ὑποζύγια, καὶ σφωίτερον θησαυρόν.—ὁ ἐμὸς ἵππος ἔσται αὐριον ἐν τῷ ἵπποδρόμῳ, σὸς δὲ ἵπποκόμος ἐν τῷ δεσμωτηρίῳ.—ἔχουσιν ἐν τῇ ἀγορᾷ τὰ αὐτὰ ὦνια ὥσπερ ἐγὼ ἔχω.—νωϊτέρα νίκη ἐστὶν ἐνδοξοτάτη.—αὐτὸν ἔχουσιν, οὐκ ἐμὲ οὐδέ σε.—ἔχουσιν αὐτὸν καὶ τὸν ἐμὸν ἀδελφόν, αὐτὸς δὲ εἰμι ἐν μεγάλῳ κινδύνῳ.

2. Reflexive and Demonstrative Pronouns.

Οὗτός ἐστιν ὁ εἰκὼν σεαυτῆς.—ἐκεῖνός ἐστιν ἐμαυτῷ ἐχθρὸς, καὶ τὰ αὐτοῦ ἐμοῦ κτήματα ἔχει.—ἐν ταύτῃ νηϊ ἐστὶ παντοῖα ὦνια, καὶ ὁ ἔμπορος αὐτὸς ἔχει μεγάλους θησαυροὺς ἐν τῇ τοῦ ἑαυτοῦ νιῶ κιβωτῷ σιδηρᾷ.—ἡ τούτου ἀνθρώπου θυγάτηρ ἐστὶ καλλίστη, καὶ κάλλισταί εἰσιν αἱ ἐμαυτοῦ θυγατρες καὶ ἡ μήτηρ αὐτῶν.—ὦ Σώκρατες, παῖ Σωφρονίσκου σοφώτατε, αὕτη ἐστὶν ἡ ἀληθεστάτη φιλοσοφία.—ἐκεῖνοι ἄνθρωποι εἰσὶ κλέπται, καὶ κακονούστατοι.—τοῦτο ἔσται τὸ ἐμὸν καύχημα.—ὁδε ἀνὴρ ἔχει παντοῖα χρήματα ἐν ἐκείνῃ τῇ οἰκίᾳ.—ταῦτά ἐστιν ἐκ τῆς ἑαυτοῦ κεφαλῆς.

3. Relative and Indefinite Pronouns.

Ὁδε ἐστὶν ὁ νίδς τοῦ ἀνθρώπου ὃν ἔχουσιν ἐν δεσμοῖς.—οὗτός ἐστιν ἐκεῖνος ὁ φιλόσοφος οὗ ἡ γυνή ἐστὶ Ξανθίππη.—σὺ εἰς ἐκεῖνος ᾧ πάντα δυνατά ἐστιν ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.—ἡμεῖς ἐσμὲν Ἀθηναῖοι, ὧν ἡ πατρίς ἐστὶν αἰὲ ἐλευθερωτάτη.—ὑμεῖς ἐστε δοῦλοι, οἷς ἐλευθερία οὐδὲν ἡδὺ καὶ μέλιφρον ἔχει.—τινὲς ἦσαν ἐν τῷ πλοίῳ οἷς οὐδεμία ἐλπίς ἦν ἔτι τῆς ἑαυτῶν σωτηρίας.—ἄνθρωπός τις ἔχει πεντακόσια τάλαντα.—τῶν Ἀθηναίων τινὲς εἰσιν οἷς πάντα ἐστὶ βελτίῳ δουλοσύνης.—κλέπται τινὲς τὸν ἐμὸν δούλον ἐν τοῖς ὄρεσιν ἔχουσι.—βουκόλος τις, ᾧ Ἄργος ἐστὶν ὄνομα, τὴν Ἰνάχου παῖδα ἐν ὀφθαλμοῖς αὐτοῦ ἀκαταπαύστως ἔχει, πολυδόμιματος γάρ ἐστι.

4. *Interrogative and other Pronouns.*

Τί ἐστι σοφώτατον; πείρα.—τί ἐστιν ἀγαθὸς φίλος; ἀνδριᾶς χρυσοῦς.—τί ἐστι πολέμιον ἀνθρώποις; αὐτοὶ ἑαυτοῖς.—τίς ἐστιν αὕτη ἢ τέχνη ἣν ἔχεις ἀκόλουθόν σοι; —τίνες εἰσὶν οἷδε οἱ ξένοι οὓς ἔχουσιν ἐν τῇ οἰκίᾳ σου; —τίνας καρποὺς ἔχεις, ὧ γλῶσσα πονηρά; —τίνων ἀνθρώπων ἐστὶν ὁ βίος πάντοτε δύστηνος; —Χαιρέφων καὶ Χαιρεκράτης, ἀδελφῶ ὄντε ἀλλήλοιν, Σωκράτει δὲ γνωρίμῳ, ἔχθραν καὶ μῖσος καὶ ἀπιστίαν πρὸς ἀλλήλους ἔχουσι.—κορῶναι ἀλλήλαις εἰσὶ πιστόταται.—τίνος θεοῦ ἔχει ὁ κλέπτης τὸν θησαυρόν; —τίς ἐστιν Ἀγαθοκλῆς; τίς ἐστιν ἐκεῖνος; τίνων προγόνων ἐστί; τίνας ἔχει ἐν τοῖς πολίταις τιμάς;

II.

Convert the following ungrammatical Greek into grammatical, so as to suit the English words opposite.

But I and thou are foes to the wicked, and to those who have nothing pure in their own bosoms.

These are the actions of a man, for whom there will be all that praise which the good have from the good.

Whom have they in the forum? Demosthenes.—What persons have they in the government? Those whose courage is weak.—What confidence have they in one another? None.—What will be the end of these things? Slavery, and the disgraceful toils of slavery.

Ἀλλ' ἐγὼ τε καὶ σὺ ἐχθρός εἰμι ὁ πονηρὸς, καὶ ἐκεῖνος ὃς οὐδεὶς καθαρὸς ἐν ὁ στήθεος αὐτὸς ἔχω.

Οὗτός εἰμι ὁ ἔργον ἀνὴρ, ὃς εἰμι πᾶς ἐκεῖνος εὐφημία ὃς ὁ ἀγαθὸς ἔχω ἀπὸ ὁ ἀγαθός.

Τίς ἐν ὁ ἀγορὰ ἔχω; Δημοσθένης.—τίς ἐν ὁ ἀρχὴ ἔχω; ἐκεῖνος ὃς ὁ ἀρετὴ εἰμι ἀσθενής.—τίς θάρσος ἐν ἀλλήλων ἔχω; οὐδεὶς.—τίς ὁδε ὁ τέλος εἰμί; δουλεία, καὶ ὁ αἰσχροὺς ὁ δουλεία πόνος.

<i>Oh our father, we will ever be thy true and faithful children.</i>	ὦ πατὴρ ἐγὼ, αἰεὶ εἰμι ὁ σὸς ἀληθὴς καὶ πιστὸς τέκνον.
<i>Thou hast certain soldiers in thy army, unto whom death is more pleasing than disgraceful flight.</i>	Ἔχω τὶς στρατιώτης ἐν ὁ στρατεύμα σὺ, ὅς θάνατος αἰσχροῦς φυγῇ αἰρετός εἰμι.

LIV. VERBS IN ω.

There are four conjugations of verbs in ω, which are distinguished by the termination of the first future active.

The First Conjugation ends in ψω; as, τύπτω, τύψω.

The Second “ “ in ξω; as, λέγω, λέξω.

The Third “ “ in σω; as, τίω, τίσω.

The Fourth, in a liquid before ῶ; as, ψάλλω, ψᾶλῶ, the penult being at the same time shortened.

GENERAL REMARKS.

I. When the first person plural ends in μεν, the dual has no first person. The tenses to which this rule applies are all those of the Active Voice, together with the Aorists of the Passive.

II. In the Present, Perfect, and Future of the Indicative, and in all the Subjunctive, the second and third persons dual are the same, and end in ον. And this rule applies to all the three voices.

III. But in the Imperfect, Pluperfect, and the two Aorists of the Indicative, and throughout all the Optative, the third person dual ends always in ην.

IV. The Present, Perfect, and Future are called *Primary* tenses. The Imperfect, Pluperfect, and two Aorists of the Indicative are called *Historical* tenses, as relating to something that is past.

AUGMENTS.

I. The Augments are two in number, the *Syllabic* and *Temporal*.

II. The syllabic augment belongs to verbs that begin with a consonant, and is so called because it adds a syllable to the verb.

III. The temporal augment belongs to verbs that begin with a vowel, and is so called because it increases the *time* or quantity of the initial vowel.

IV. Three of the tenses have an augment, which is continued through all the moods, viz., the *Perfect*, *Pluperfect*, and *Third Future*, or Paulo-post-futurum.

V. Three receive an augment in the indicative only, viz., the *Imperfect* and the *two Aorists*.

VI. Three receive no augment, viz., the *Present* and the *First* and *Second Futures*.

VII. The augment originally was the same in the case of all verbs, namely, an ε was prefixed, whether the verb began with a vowel or a consonant. Traces of this old augment are found in the early Ionic poets, and occasionally in Ionic prose; as, *ἑάφθη* for *ἦφθη*; *ἑάνδανε* for *ἦνδανε*.

VIII. Afterward the usage was so determined, that ε was only prefixed to verbs beginning with a consonant; whereas, in others, it coalesced with the initial vowel, and became a long vowel or diphthong. Thus, *τύπτω* has in the imperfect *ἔ-τυπτον*, but *ἄγω* has *ἦγον* (from *ἔ-αγον*), and *οἰκίζω* has *ῥοκίζον* (from *ἔ-οίκίζον*).

IX. The Attics retained this old augment in the following cases: 1. In such words as *ἔαξα*, *ἔαγην*, *ἔαγώς*, from *ἄγω*, “to break;” to distinguish them from *ἦξα*, *ἦχα*, &c., from *ἄγω*, “to carry.” 2. In *ἑάλωκα*, *ἑάλω*; *ἔοικα*, *ἔολπα*, *ἔοργα*, in which the characteristic of the perfect middle (*οι* and *ο*) could not be effaced. 3. In verbs which begin with a vowel not capable of being lengthened; as, *ἑώθουν*, from *ώθέω*; *ἔωσμαι*, from the same; *ἑωνούμην*, from *ώνέομαι*; *ἑούρονν*, from *οὔρέω*.

RULES FOR THE SYLLABIC AUGMENT.

I. The augment of the imperfect and the two aorists, in verbs beginning with a consonant, is formed by merely prefixing ϵ ; as, ἔτυπτον, ἔτυψα, ἔτυπον. If, however, the verb begin with ρ , the ρ is doubled after the augment; as, ἔρριπτον, from ῥίπτω; ἔρρεον, from ῥέω.

II. The augment of the perfect is formed by repeating the initial consonant of the verb, and annexing to it an ϵ ; as, τέτυφα, τέτυπα; λέλοιπα, &c.

III. This repetition of the initial consonant is called by the grammarians *Reduplication* (διπλασιασμός), and is subject to the following rules:

(A.) If the verb begins with an aspirated consonant, then in the reduplication the corresponding smooth or *lenis* is put; as, φιλέω, perfect πεφίληκα; χρυσόω, perfect κεχρύσωκα.

(B.) If the verb begins with ρ , the perfect does not take the reduplication, but the ρ is doubled and ϵ prefixed; as, ῥίπτω, perfect ἔρριφα.

(C.) If the verb begins with a double consonant, ζ, ξ, ψ, or with two consonants, the latter of which is not a liquid, the perfect does not receive the reduplication, but only the augment ϵ ; as, ζητέω, perfect ἐζήτηκα; ξυρέω, perfect ἐξυρήκα; ψάλλω, perfect ἔψαλκα; σπείρω, perfect ἔσπαρκα; στέλλω, perfect ἔσταλκα.

To this rule, however, there are the following exceptions: 1. The syncopated forms which begin with πτ; as, πέπταμαι (for πεπέταμαι); but not so the other verbs in πτ; as, πτερόω, ἐπτερώκα; πτήσσω, ἔπτηχα. 2. The verb κτάομαι, of which the perfect κέκτημαι is more used by the Attics, and ἔκτῃμαι by the Ionians and older Attics.

(D.) If the verb begins with a mute and liquid, the reduplication appears in some cases, but in others not. Thus,

μνάω always makes μέμνημαι; and verbs whose second initial consonant is ρ receive the reduplication regularly; as, δρέμω, perfect δεδράμηκα; θραύω, perfect τέθραυκα; τρέφω, perfect τέτροφα. On the other hand, it is generally wanting in verbs whose second initial consonant is λ; as, γλύπτω, perfect ἔγλυφα.

IV. The augment of the pluperfect is formed by prefixing ε to the reduplication of the perfect; as, τέτυφα, pluperfect ἐτετύφειν.

V. The third future passive, being formed from the perfect of the same voice, has, like that tense, the reduplication; as, τετύψομαι.

RULES FOR THE TEMPORAL AUGMENT.

I. By the contraction of the augment ε with the initial vowel of the verb, the following results are obtained:

α	becomes	η;	as,	ἀκούω,	imp.	ἤκουον.
ε	“	η;	“	ἐγείρω,	“	ἤγειρον.
ι	“	ĩ;	“	ἱκάνω,	“	ἱκανον.
ο	“	ω;	“	ὀνομάζω,	“	ὠνόμαζον.
υ	“	ũ;	“	ὑβρίζω,	“	ὑβριζον.
αι	“	η;	“	αἶρω,	“	ἤρον.
αν	“	ηυ;	“	αὐξάνω,	“	ἠύξανον.
ευ	“	ηυ;	“	εὐχομαι,	“	ἠνχόμην.
οι	“	ω;	“	οἰκίζω,	“	ῶκιζον.

II. In some verbs, however, ε becomes ει; as, ἔχω, εἶχον; ἐάω, εἶων; ἔλω, εἶλον, &c.

III. When a verb or verbal form begins with εο, the second vowel takes the augment; as, ἐορτάζω, ἐώρταζον. So, also, in the pluperfects formed from the three perfects ἔοικα, ἔολπα, and ἔοργα, namely, ἐώκειν, ἐώλπειν, and ἐώργειν.

IV. Of vowels which are already long in themselves, ᾱ becomes η, as already mentioned; but the others, η, ω, ι,

û, are wholly incapable of being augmented ; as, ἡττάομαι, imperfect ἡττώμην, perfect ἡττημαι, pluperfect ἡττήμην.

REMARKS ON THE TWO AUGMENTS.

1. Syllabic.

I. The Attics prefix the temporal instead of the syllabic augment to βούλομαι, δύναμαι, and μέλλω ; as, ἡβουλόμεν, ἡδυνάμεν, ἡμελλον. Here a form ἐβούλομαι, ἐδύναμαι, ἐμέλλω, is assumed, like θέλω and ἐθέλω.

II. The initial augment in the pluperfect is sometimes omitted by the Attics ; as, πεπόνθειν for ἐπεπόνθειν ; γεγενήμην for ἐγεγενήμην.

III. In verbs beginning with λ and μ, the Ionians, Attics, and others are accustomed to put ει for λε or με ; as, λαμβάνω, perfect εἰληφα, for λέληφα ; λαγχάνω, perfect εἰληχα.

2. Temporal.

I. Many verbs beginning with a diphthong neglect the augment. Those in ου never take it ; as, οὐτάζω, οὐταζον. Those in ει also have no augment ; as, εἰκω, εἰκον, εἰξα, with the single exception of εἰκάζω, which is now and then augmented by the Attics ; as, εἰκάζω, εἵκασα, εἵκασμαι, Attic ἤκασα, ἤκασμαι. Verbs in εν have the augment ην with the Attics, though the usage is variable. Thus we have ηύχόμεν and εὐχόμεν ; εὐρέθην, and very rarely ηύρέθην.

II. The verbs ὠθέω, ὠνέομαι, and οὐρέω, not being susceptible of the temporal augment, take ε before their initial vowel or diphthong. In other words, they retain the early augment ; as, ὠθέω, ἐώθουν ; ὠνέομαι, ἐωνούμην ; οὐρέω, ἐούρον.

III. As the syllabic augment in βούλομαι, δύναμαι, and μέλλω, is increased by the temporal, in the same manner the temporal augment in the verb ὁράω is increased by the syllabic ; as, ὁράω, imperfect ἐώρων.

ATTIC REDUPLICATION.

I. Verbs beginning with a vowel, not being able to take a reduplication like that in verbs with the syllabic augment, have in the perfect, occasionally, what is called the Attic Reduplication.

II. The Attic reduplication is when the first two letters of the root are repeated before the temporal augment, the initial vowel remaining unchanged. Thus :

ἀγείρω,	ἤγερεκα,	Att. Red.	ἀγήγερεκα.
ἐμέω,	ἤμεκα,	“	ἐμήμεκα.
ὄλλυμι,	ὤλεκα,	“	ὀλώλεκα.
ἔρχομαι,	ἤλυνθα,	“	ἐλήλυνθα.
ὄζω,	ὠδα,	“	ὀδῶδα.

III. The pluperfect sometimes prefixes to this reduplication a new temporal augment; most commonly in ἀκήκοα, ἠκηκόειν.

IV. A similar reduplication is formed in some verbs in the second aorist, only that here the temporal augment comes first; as, ἤραρον, ὥρορον, ἤγαγον.

AUGMENT OF COMPOUND VERBS.

I. When the verb is compounded with a preposition, the augment comes between the preposition and the verb; as, προσφέρω, προσέφερον.

II. Verbs compounded with other words have the augment usually at the beginning; as, μελοποιέω, ἐμελοποιοῦν; πλημμελέω, πεπλημμέληκα.

III. Verbs compounded with εὖ and δυσ take the temporal augment in the middle when these verbs commence with a vowel that cannot be changed; as, εὐεργετέω, εὐηργέτουν; δυσαρεστέω, δυσηρέστουν.

IV. But when these particles are joined to verbs commencing with an immutable vowel or a consonant, they take the augment at the beginning; as, δυσωπέω, ἐδυσώπουν; δυστυχέω, ἐδυστύχησα; εὐδοκιμέω, ἠνδοκίμουν. In compounds with εν, however, the augment in such cases is commonly omitted; as, εὐωχέομαι, εὐωχούμην, &c.

REMARKS ON THE AUGMENT OF COMPOUND VERBS.

I. The prepositions, excepting περί, lose their final vowel before the syllabic augment; as, ἀπέδωκε, ἀμφέβαλλεν; but περιέθηκα, not περιέθηκα. In the case of προ, however, the ο is usually contracted with ε; as, προῦβη, προῦθηκα, &c.

II. The prepositions σύν and ἐν, whose final consonant is changed by

the laws of euphony into γ, λ, μ, ρ, σ, resume ν before the syllabic augment; as, ἐγγίγνομαι, ἐνεγίγνομην; συλλέγω, συνέλεγον; ἐμμένω, ἐνέμενον, &c.

FORMATION OF THE ACTIVE TENSES.

The Imperfect

is formed from the present by changing the termination ω into ον, and prefixing the augment; τύπτω, ἔτυπτον; λέγω, ἔλεγον; ἄγω, ἤγον.

The First Future

is formed from the present by changing the last syllable in the

First conjugation	into ψω; as, τύπτω,	τύψω;
Second conjugation	“ ξω; “ λέγω,	λέξω;
Third conjugation	“ σω; “ τίω,	τίσω;

and in the fourth conjugation by circumflexing the last syllable, and shortening the penult; as, ψάλλω, ψᾶλῶ.

Verbs in άω and έω generally change α and ε into η, and verbs in όω change ο into ω; as, τιμάω, τιμήσω; φιλέω, φιλήσω; δηλόω, δηλώσω.

Four verbs, commencing with a smooth syllable, change the smooth into an aspirate in the future; as,

ἔχω,	ἔξω.	τρέχω,	θρέξω.
τρέφω,	θρέψω.	τύφω,	θύψω. ¹

The First Aorist

is formed from the first future by prefixing the augment and changing ω into α; as, τύψω, ἔτυψα.

1. These apparent anomalies admit of a very easy explanation. The old form of ἔχω was ἔχω, which was changed to ἔχω, because two successive syllables cannot well have each an aspiration. But in the future the aspirate reappears, in consequence of the χ being removed, in order to make way for the termination of the future, ξω. In like manner, the old presents of τρέφω, τρέχω, and τύφω were respectively θρέφω, θρέχω, and θύφω, changed to τρέφω, &c., in order that two successive syllables might not each begin with an aspirate; while in the future the first aspirate reappears, the latter having been changed.

In verbs of the fourth conjugation, namely, those ending in *λω*, *μω*, *νω*, *ρω*, the short vowel of the penult is again made long by changing

<i>α</i>	into <i>η</i> ;	as	<i>ψάλλω</i> ,	<i>ψᾶλῶ</i> ,	<i>ἔψηλα</i> .
		"	<i>φαίνω</i> ,	<i>φᾶνῶ</i> ,	<i>ἔφηνα</i> .
<i>ε</i>	" <i>ει</i> ;	"	<i>στέλλω</i> ,	<i>στελῶ</i> ,	<i>ἔστειλα</i> .
<i>ι</i>	" <i>ι</i> ;	"	<i>κρίνω</i> ,	<i>κρῖνῶ</i> ,	<i>ἔκρινα</i> .
<i>υ</i>	" <i>υ</i> ;	"	<i>ἀμύνω</i> ,	<i>ἀμῦνῶ</i> ,	<i>ἤμῦνα</i> .

But verbs in *-ραίνω* and *-ιαίνω* have only a long *α* in the penult of the first aorist, without changing it into *η*; as, *περαίνω*, *περᾶνῶ*, *ἐπέρᾶνα*; *πιαίνω*, *πιᾶνῶ*, *ἐπιᾶνα*.

Later writers form also many others with long *α*, where, according to the general rule, the *η* should be employed; as, *ἐσῆμᾶνα*, from *σημαίνω*; *ἐκοίλᾶνα*, from *κοιλαίνω*.

Some verbs, which have *σ* in the future, lose it in the first aorist; as, *χέω*, *χεύσω*, *ἔχενα*; *σεύω*, *σεῦσω*, *ἔσενα*; *καίω*, *καύσω*, *ἔκηνα*.

The Perfect

is formed from the first future by prefixing the continued augment, and changing, in the

First conjugation, *ψω* into *φα*; as, *τύψω*, *τέτυφα*.

Second conjugation, *ξω* " *χα*; " *λέξω*, *λέλοχα*.

Third conjugation, *σω* " *κα*; " *τίσω*, *τέτικα*.

Fourth conjugation, *ῶ* " *κα*; " *ψαλῶ*, *ἔψαλκα*.

Dissyllables in *-λω* and *-ρω* change the *ε* of the first future into *α*; as, *στέλλω*, *στελῶ*, *ἔσταλκα*; *σπείρω*, *σπερῶ*, *ἔσπαρκα*. But polysyllables, on the contrary, retain the *ε*; as, *ἀγγέλλω*, *ἀγγελῶ*, *ἤγγελκα*.

Verbs in *-ίνω*, *-ύνω*, and *-είνω* reject *ν* before *κ*, and retain the short vowel of the future; as, *κρίνω*, *κρῖνῶ*, *κέκρικα*; *πλύνω*, *πλῦνῶ*, *πέπλῦκα*; but those in *είνω* change the *ε* of the first future into *ᾶ*; as, *τείνω*, *τενῶ*, *τέτακα*.

Verbs in *-αίνω* change *ν* before *κ* into *γ*; as, *φαίνω*, *φᾶνῶ*, *πέφαγκα*; *μιαίνω*, *μιᾶνῶ*, *μεμίαγκα*.

In some verbs the ϵ is changed into o ; as, $\tauρέφω$, $θρέψω$, $τέτροφα$; $κλέπτω$, $κλέψω$, $κέκλοφα$; $λέγω$, $λέξω$, $λέλοχα$, &c., and even before two consonants; as, $πέμπω$, $πέμψω$, $πέπομφα$.

The Pluperfect

is formed from the perfect by prefixing ϵ to the continued augment, if there be a reduplication, and changing the termination α into $\epsilon\iota\nu$; as, $τέτυφα$, $\epsilonτετύφειν$.

The Second Aorist

is formed from the present by prefixing the augment, shortening the penult, and changing ω into $o\nu$; as, $τύπτω$, $\epsilonτῦπον$; $λείπω$, $\epsilonλῖπον$; $κάμνω$, $\epsilonκαῖμον$.

The penult of the present is shortened for this purpose by the following changes:

Vowels.

αι	into	ᾱ;	ασ,	πταίρω,	ἔπταῖρον.	
η	"	ᾱ;	"	λήθω,	ἔλαῖθον.	
ε	"	ᾱ;	"	τρέπω,	ἔτραῖπον.	
ευ	"	ῥ;	"	φεύγω,	ἔφῥυγον.	
ει	{	"	ῖ;	"	λείπω,	ἔλῖπον.
		"	ε or α, in verbs ending in λω, μω, νω, ρω.			

Consonants.

$\lambda\lambda$	into	λ ;	as,	$\βάλλω$,	$\epsilon\beta\alpha\check{\lambda}o\nu$.
$\pi\tau$	{	π ;	"	$τύπτω$,	$\epsilon\tau\epsilon\check{\upsilon}p o\nu$.
		β ;	"	$κρύπτω$,	$\epsilon\kappa\rho\epsilon\check{\upsilon}\theta o\nu$.
		ϕ ;	"	$\ράπτω$,	$\epsilon\rho\rho\alpha\check{\rho}o\nu$.
$\sigma\sigma$, $\tau\tau$,	"	γ ;	"	$τάσσω$,	$\epsilon\tau\alpha\check{\rho}o\nu$.
ζ	{	δ ;	"	$\φράζω$,	$\epsilon\phi\rho\alpha\check{\rho}o\nu$.
		γ ;	"	$κράζω$,	$\epsilon\kappa\rho\alpha\check{\rho}o\nu$.
χ	"	γ ;	"	$\σμύχω$,	$\epsilon\sigma\mu\epsilon\check{\upsilon}g o\nu$.

Verbs in $-\zeta\omega$ and $-\sigma\sigma\omega$ of the second conjugation form the second aorist in $g o\nu$; as, $κράζω$, $\epsilon\kappa\rho\alpha\check{\rho}o\nu$; $\πράσσω$,

ἐπράγῳ; but those of the third conjugation form it in δον; as, φράζω, ἐφράδον.

The verb πλῆσσω makes ἐπληγον in the second aorist; but the *a* appears in the compounds that signify "to frighten;" as, κατέπλαγον, ἐξέπλαγον.

The Second Future

is formed from the second aorist by dropping the augment, and changing *ον* into circumflexed *ῶ*; as, ἔτυπον, τυπῶ.

The Attic Future

is formed by throwing out *σ* in -ᾶσω, -έσω, ἴσω, -όσω, of the future, and then contracting the vowels thus brought into contact; as, ἐξελῶ for ἐξελάσω; ἐλῶ for ἐλάσω; διασκεδῶ for διασκεδάσω; κομιῶ for κομίσω; ὁμοῦμαι for ὁμόσομαι; μαχεῖσθαι for μαχέσεσθαι, &c.

LIV. CONJUGATION OF VERBS IN *ω*.

I. To conjugate a verb, in a general sense, is to carry it through all the moods, tenses, numbers, and persons of the three voices, or of as many voices as it may chance to have.

II. To conjugate in a special sense, is, whenever a verb is named, to give the present, first future, and perfect; or, in place of the perfect, the first aorist.

ACTIVE VOICE.

τύπτω, "*I strike.*"

PRESENT, τύπτω; FIRST FUTURE, τύψω; PERFECT, τέτυφα.¹

A Synopsis of Moods and Tenses.

	Indic.	Imper.	Optat.	Subj.	Infinit.	Part.
Present,	τύπτ-ω, }	τύπτ-ε,	-οιμι,	-ω,	-ειν,	-ων,
Imperfect,	ἔτυπτ-ον, }					
First Future,	τύψ-ω,		-οιμι,		-ειν,	-ων,
First Aorist,	ἔτυψ-α,	τύψ-ον,	-αιμι,	-ω,	-αι,	-ας,
Perfect,	τέτυφ-α, }	τέτυφ-ε,	-οιμι,	-ω,	-έναι,	-ώς,
Pluperfect,	ἔτετύφ-ειν, }					
Second Aorist,	ἔτυπ-ον,	τύπ-ε,	-οιμι,	-ω,	-εῖν,	-ών,
Second Future,	τυπ-ῶ,		-οῖμι,		-εῖν,	-ῶν.

1. The special form of conjugating. The pupil should give this whenever a verb is named.

Numbers and Persons.

INDICATIVE MOOD.

PRESENT, *I strike.*

Sing. τύπτ-ω,	τύπτ-εις,	τύπτ-ει,
Dual.	τύπτ-ετον,	τύπτ-ετην,
Plur. τύπτ-ομεν,	τύπτ-ετε,	τύπτ-ουσι.

IMPERFECT, *I was striking.*

S. ἔτυπ-ον,	ἔτυπ-ες,	ἔτυπ-ε,
D.	ἐτύπ-ετον,	ἐτυπ-ετην,
P. ἐτύπ-ομεν,	ἐτύπ-ετε,	ἐτυπ-ον.

FIRST FUTURE, *I shall or will strike.*

S. τύψ-ω,	τύψ-εις,	τύψ-ει,
D.	τύψ-ετον,	τύψ-ετην,
P. τύψ-ομεν,	τύψ-ετε,	τύψ-ουσι.

FIRST AORIST, *I (once) struck.*¹

S. ἔτυψ-α,	ἔτυψ-ας,	ἔτυψ-ε,
D.	ἐτύψ-ατον,	ἐτυψ-ατην,
P. ἐτύψ-αμεν,	ἐτύψ-ατε,	ἐτυψ-αν.

PERFECT, *I have struck.*

S. τέτυφ-α,	τέτυφ-ας,	τέτυφ-ε,
D.	τετύφ-ατον,	τετύφ-ατην,
P. τετύφ-αμεν,	τετύφ-ατε,	τετύφ-ασι.

PLUPERFECT, *I had struck.*

S. ἔτετυφ-ειν,	ἔτετυφ-εις,	ἔτετυφ-ει,
D.	ἔτετύφ-ειτον,	ἔτετυφ-είτην,
P. ἔτετύφ-ειμεν,	ἔτετύφ-ειτε,	ἔτετύφ-εισαν.

SECOND AORIST, *I (once) struck.*

S. ἔτϋπ-ον,	ἔτϋπ-ες,	ἔτϋπ-ε,
D.	ἐτύπ-ετον,	ἐτυπ-ετην,
P. ἐτύπ-ομεν,	ἐτύπ-ετε,	ἐτϋπ-ον.

SECOND FUTURE, *I shall or will strike.*

S. τυπ-ῶ,	τυπ-εῖς,	τυπ-εῖ,
D.	τυπ-εῖτον,	τυπ-εῖτην,
P. τυπ-οῦμεν,	τυπ-εῖτε,	τυπ-οῦσι.

1. This is the ordinary meaning of the Aorist. It has others besides.

IMPERATIVE MOOD.

PRESENT, *be striking.*

S. τύπτ-ε,	τυπτ-έτω,
D. τύπτ-ετον,	τυπτ-έτων,
P. τύπτ-ετε,	τυπτ-έτωσαν.

FIRST AORIST, *strike.*

S. τύψ-όν,	τυψ-ᾶτω,
D. τύψ-ᾶτον,	τυψ-ᾶτων,
P. τύψ-ᾶτε,	τυψ-ᾶτωσαν.

PERFECT, *have struck.*

S. τέτυφ-ε,	τετυφ-έτω,
D. τετύφ-ετον,	τετυφ-έτων,
P. τετύφ-ετε,	τετυφ-έτωσαν.

SECOND AORIST, *strike.*

S. τύπ-ε,	τυπ-έτω,
D. τύπ-ετον,	τυπ-έτων,
P. τύπ-ετε,	τυπ-έτωσαν.

OPTATIVE MOOD.¹PRESENT, *may I be striking.*

S. τύπτ-οιμι,	τύπτ-οις,	τύπτ-οι,
D. τύπτ-οιτον,	τύπτ-οιτε,	τύπτ-οιεν.
P. τύπτ-οιμεν,	τύπτ-οιτε,	τύπτ-οιεν.

FIRST FUTURE, *may I hereafter strike.*

S. τύψ-οιμι,	τύψ-οις,	τύψ-οι,
D. τύψ-οιτον,	τύψ-οιτε,	τύψ-οιεν.
P. τύψ-οιμεν,	τύψ-οιτε,	τύψ-οιεν.

FIRST AORIST, *may I have struck.*

S. τύψ-αιμι,	τύψ-αις,	τύψ-αι,
D. τύψ-αιτον,	τύψ-αιτε,	τύψ-αιεν.
P. τύψ-αιμεν,	τύψ-αιτε,	τύψ-αιεν.

ÆOLIC FIRST AORIST.

S. τύψ-εια,	τύψ-ειας,	τύψ-ειε,
D. τυψ-ειάτον,	τυψ-ειάτε,	τυψ-ειάτην,
P. τυψ-ειάμεν,	τυψ-ειάτε,	τύψ-ειαν.

1. We have here given to the optative its genuine meaning, as indicating a wish. The other meanings, "might," "could," "would," &c., are only attached to it when connected with the particle *ἂν*, &c.

PERFECT, *may I have struck.*

S. τετύφ-οιμι,	τετύφ-οις,	τετύφ-οι,
D. τετύφ-οιτον,		τετυφ-οίτην,
P. τετύφ-οιμεν,	τετύφ-οιτε,	τετύφ-οιεν.

SECOND AORIST, *may I have been striking.*

S. τύπ-οιμι,	τύπ-οις,	τύπ-οι,
D. τύπ-οιτον,		τυπ-οίτην,
P. τύπ-οιμεν,	τύπ-οιτε,	τύπ-οιεν.

SECOND FUTURE, *may I hereafter strike.*

S. τυπ-οῖμι,	τυπ-οῖς,	τυπ-οῖ,
D. τυπ-οῖτον,		τυπ-οίτην,
P. τυπ-οῖμεν,	τυπ-οῖτε,	τυπ-οῖεν.

SUBJUNCTIVE MOOD.

PRESENT, *I may strike.*

S. τύπτ-ω,	τύπτ-ης,	τύπτ-η,
D. τύπτ-ητον,		τύπτ-ητον,
P. τύπτ-ωμεν,	τύπτ-ητε,	τύπτ-ωσι.

FIRST AORIST, *I may have struck.*

S. τύψ-ω,	τύψ-ης,	τύψ-η,
D. τύψ-ητον,		τύψ-ητον,
P. τύψ-ωμεν,	τύψ-ητε,	τύψ-ωσι.

PERFECT, *I may have been striking.*

S. τετύφ-ω,	τετύφ-ης,	τετύφ-η,
D. τετύφ-ητον,		τετύφ-ητον,
P. τετύφ-ωμεν,	τετύφ-ητε,	τετύφ-ωσι.

SECOND AORIST, *I may have struck.*

S. τύπ-ω,	τύπ-ης,	τύπ-η,
D. τύπ-ητον,		τύπ-ητον,
P. τύπ-ωμεν,	τύπ-ητε,	τύπ-ωσι.

INFINITIVE MOOD.

PRESENT, τύπτ-ειν, *to strike.*

FIRST FUTURE, τύψ-ειν, *to be going to strike.*

FIRST AORIST, τύψ-αι, *to have struck.*

PERFECT, τετυφ-έναι, *to have been striking.*

SECOND AORIST, τυπ-εῖν, *to have struck.*

SECOND FUTURE, τυπ-εῖν, *to be going to strike.*

PARTICIPLES.

PRESENT, *striking*.

N. τύπτων,	τύπτουσα,	τύπτον,
G. τύπτοντος,	τυπτούσης,	τύπτοντος, &c.

FIRST FUTURE, *going to strike*.

N. τύψων,	τύψουσα,	τύψον,
G. τύψοντος,	τυψούσης,	τύψοντος.

FIRST AORIST, *having struck*.

N. τύψ-ας,	τύψασα,	τύψαν,
G. τύψαντος,	τυψάσης,	τύψαντος.

PERFECT, *who has been striking*.

N. τετυφώς,	τετυφύια,	τετυφός,
G. τετυφότης,	τετυφύιας,	τετυφότης.

SECOND AORIST, *having struck*.

N. τυπών,	τυποῦσα,	τυπόν,
G. τυπόντος,	τυπούσης,	τυπόντος.

SECOND FUTURE, *going to strike*.

N. τυπῶν,	τυποῦσα,	τυποῦν,
G. τυποῦντος,	τυπούσης,	τυποῦντος.

LV. EXERCISES ON THE ACTIVE VOICE OF VERBS

IN Ω.¹

I.

Translate the following :

I. Βραχεῖα ἡδονὴ πολλάκις τίκτει¹ μακρὰν λύπην.—σταγόνες ὕδατος πέτρας κοιλαίνουσιν.²—γυναιξὶ κόσμον σιγὴ φέρει.⁴—ξίφος τιτρώσκει τὸ σῶμα, τὸν δὲ νοῦν λόγος.—Ἑρακλῆς τῇ χολῇ τῆς Λερναίας ὕδρας τοὺς⁵ οἰστοὺς ἔβαψεν.⁶—Ἀκρίσιος τὴν ἑαυτοῦ θυγατέρα Δανάην, μετὰ τοῦ⁷ παιδὸς Περσέως, ἐν λάρνακι, εἰς θάλασσαν ἔρριπεν.⁸

II. Χείρων, ὁ Κένταυρος, Ἀχιλλέα, παῖδα¹ ἔτι ὄντα,² ἔτρεφε³ τοῖς σπλάγχνοις λεόντων⁴ καὶ σῶν ἀγρίων, καὶ τῷ μυελῷ ἄρκτων.—ἡ μυῖα, ἐξάπους οὔσα, τέσσαρσι⁵ μὲν ποσὶ βαδίζει μόνον, τοὺς δὲ προσθίους δύο⁶ ὥς χεῖρας ἔχει.

1. The numbers in the Greek text refer to the notes at the end of the volume, before the Lexicon.

—Φιλῆμων, ὁ κωμικὸς, ἔγραψε⁷ δράματα ἑπτὰ καὶ ἐνενηκοντα.—Ζεὺς Ἀθηναῖν ἔφυσεν⁸ ἐκ τῆς ἐαυτοῦ κεφαλῆς.—οἱ πονηροὶ πρὸς κέρδος μόνον ἀποβλέπουσιν.⁴

III. Πᾶσα δύναμις καὶ πᾶς πλοῦτος ὑπέκει¹ ἀρετῇ.—εὐθνήσκοις,² ὅταν θάνατος ἔλθῃ.³—θάπτονσιν⁴ οἱ Αἰγύπτιοι τοὺς νεκροὺς ταριχεύοντες⁵ αὐτούς.—Φίλιππος τοὺς Ἀθηναίους εἵκαζε⁶ τοῖς Ἑρμαῖς,⁷ στόμα μόνον ἔχουσιν.⁸—Θεμιστοκλῆς καὶ Ἀριστείδης ἐστασιαζέτην⁹ ἐτι παῖδε ὄντε.¹⁰—Θησεὺς Ἀριάδνην ἐν Νάξῳ κατέλιπε,¹¹ καὶ ἐξέπλευσε.¹²—ἡ γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν.¹³

IV. Ἐπρώτευσεν¹ Λακεδαίμων Ἑλλάδος χρόνον² ἐτῶν πεντακοσίων.—κύνες τοὺς³ ἐχθροὺς δάκνουσιν,⁴ ἐγὼ⁵ δὲ τοὺς φίλους, ἵνα σώσω.⁶—οὐπώποτε ἐγὼ ὑπέμεινα⁷ τοσοῦτον χεიმῶνα.—Κάδμος ἀποκτείνει τὸν δράκοντα,⁸ τὸν τῆς Ἄρεος⁹ κρήνης φύλακα,¹⁰ καὶ τοὺς ὀδόντας αὐτοῦ σπείρει, ἐκ δὲ τῆς γῆς ἀνέτειλαν¹¹ ἄνδρες ἔνοπλοι.—οὔτε πῦρ ἱματίῳ περιστεῖλαι¹² δυνατὸν ἐστι, οὔτε αἰσχροὺς ἀμάρτημα χρόνῳ.

V. Ἡρακλῆς τὸ ρόπαλον, ὃ ἔφερε,¹ αὐτὸς ἔτεμεν² ἐκ Νεμέας.—Ἀταλάντη ἐπεφύκει³ ὠκίστη⁴ τοὺς πόδας.⁵—Δαίδαλος, ἀρχιτέκτων ὢν, ἐν Κρήτῃ κατεσκεύασεν⁶ Λαβύρινθον, πεφευγὼς⁷ ἐξ Ἀθηναίων ἐπὶ⁸ φόνῳ.—ὁ κροκόδειλος ἔχει ὀφθαλμοὺς μὲν ὕψος, ὀδόντας δὲ μεγάλους καὶ χαυλιόδοντας.⁹—οἱ θεοὶ οὔτε σῖτον ἔδουσιν, οὔτε πίνουσιν οἶνον.—θυσίας ἄλλοι ἄλλας¹⁰ τοῖς θεοῖς προσάγουσι, βοῦν μὲν ὁ γεωργός,¹¹ ἄρνα δὲ ὁ ποιμήν, καὶ αἶγα ὁ αἰπόλος.

II.

Convert the following ungrammatical Greek into grammatical, so as to suit the English opposite.

<i>Juno sent two serpents to destroy Hercules.</i>	Ἡρα δύο δράκων ἀποστέλλω (1st aor.) ἀναλίσκω (fut. part.) Ἡρακλῆς.
<i>In this same battle Epaminondas fell.</i>	Ἐν οὗτος ὁ μάχῃ Ἐπαμινώνδας πίπτω (2d aor.).

What pestilence or earthquake destroyed cities of so large a size?

The two sons of Aloeus, being impious, suffered punishment.

Solon, having lost a son, wept.

Hercules endured great toils and dangers.

Medea slew the children whom she had by Jason, and fled to Athens.

Herodotus wrote a general history of Grecian and Barbarian transactions.

The kings of the Egyptians built the pyramids.

The rose blooms for a little while, and then you will find, not a rose, but a bramble.

The Romans sent ambassadors to Carthage bearing both peace and war.

Orpheus by singing led stones and trees. The same man persuaded Pluto to send back Eurydice from Hades.

Τίς λοιμὸς ἢ σεισμὸς τοσοῦτος πόλιν ἀφανίζει; (1st aor.).

Ὁ Ἀλωεύς παῖς, ἀτάσθαλος ὢν, δίκη (plural) τίω (1st aor.).

Σόλων, ἀποβάλλω (2d aor. part.) νίδος, κλαίω (1st aor.).

Ἡρακλῆς ὑπομένω μέγας πόνος καὶ κίνδυνος.

Μήδεια ὁ παῖς ὃς ἔχω (imp.) ἐξ Ἰάσων ἀποκτείνω (1st aor.), καὶ εἰς Ἀθῆναι φεύγω (2d aor.).

Ἡρόδοτος κοινὸς Ἑλληνικὸς καὶ Βάρβαρος πρᾶξις ἱστορία γράφω (1st aor.).

Ὁ ὁ Αἰγύπτιος βασιλεὺς ὁ πυραμίδας κτίζει (1st aor.).

Ὁ ῥόδον ἀκμάζω βαιὸς χρόνος (accus.), καὶ ἔπειτα εὐρίσκω οὐ ῥόδον, ἀλλὰ βάτος.

Ὁ Ῥωμαῖος πρέσβυς εἰς Καρχηδὼν πέμπω (1st aor.), καὶ ὁ εἰρήνη καὶ ὁ πόλεμος φέρω.

Ὁρφεὺς ᾄδω (pres. part.) λίθος τε καὶ δένδρον ἄγω (2d aor.). Ὁ αὐτὸς ἀνὴρ Πλούτων πείθω (1st aor.) Εὐρυδίκη ἐξ ᾄδης ἀναπέμπω (1st aor.).

LVI. PASSIVE VOICE OF VERBS IN ω.

Synopsis of Moods and Tenses.

	Indic.	Imper.	Optat.	Subj.	Infinit.	Part.
Present,	τύπτομαι, }	τύπτ-ον,	-οίμην,	-ωμαι,	-εσθαι,	-όμενος,
Imperfect,	ἐτυπτόμην, }					
Perfect,	τέτυμμαι, }	τέτυ-ψο,	-μμένος	-μμένος	-φθαι,	-μμένος,
Pluperfect,	ἐτετύμμην, }		εἶην,	ᾧ,		
1st Aorist,	ἐτύφθην,	τύφ-θητι,	-θείην,	-θῶ,	-θῆναι,	-θείς,
1st Future,	τυφθήσ-ομαι,		-οίμην,		-εσθαι,	-όμενος,
2d Aorist,	ἐτύπην,	τύπ-ηθι,	-εἶην,	-ᾧ,	-ῆναι,	-εἷς,
2d Future,	τυπήσ-ομαι,		-οίμην,		-εσθαι,	-όμενος,
3d Future,	τετύψ-ομαι,		-οίμην,		-εσθαι,	-όμενος.

Numbers and Persons.

INDICATIVE MOOD.

PRESENT, *I am struck.*

S. τύπτ-ομαι,	τύπτ-ει, ¹	τύπτ-εταί,
D. τυπτ-όμεθον,	τύπτ-εσθον,	τύπτ-εσθον,
P. τυπτ-όμεθα,	τύπτ-εσθε,	τύπτ-ονται.

IMPERFECT, *I was in the act of being struck.*

S. ἐτυπτ-όμην,	ἐτύπτ-ον,	ἐτύπτ-ετο,
D. ἐτυπτ-όμεθον,	ἐτύπτ-εσθον,	ἐτυπτ-έσθην,
P. ἐτυπτ-όμεθα,	ἐτύπτ-εσθε,	ἐτύπτ-οντο.

PERFECT, *I have been struck.*

S. τέτυμ-μαι,	τέτυψ-αι,	τέτυπτ-αι,
D. τετύμ-μεθον,	τέτυφ-θον,	τέτυφ-θον,
P. τετύμ-μεθα,	τέτυφ-θε,	τετυμ-μένοι εἰσί.

PLUPERFECT, *I had been struck.*

S. ἐτετύμ-μην,	ἐτέτυψ-ο,	ἐτέτυπτ-ο,
D. ἐτετύμ-μεθον,	ἐτέτυφ-θον,	ἐτετύφ-θην,
P. ἐτετύμ-μεθα,	ἐτέτυφ-θε,	τετυμ-μένοι ἦσαν.

FIRST AORIST, *I was struck.*

S. ἐτύφ-θην,	ἐτύφ-θης,	ἐτύφ-θη,
D. ἐτύφ-θητον,	ἐτύφ-θητον,	ἐτυφ-θήτην,
P. ἐτύφ-θημεν,	ἐτύφ-θητε,	ἐτύφ-θησαν.

1. We have given in this, and the other second persons, the Attic termination in *ει*, as more correct than the common termination in *η*.

FIRST FUTURE, *I shall be struck.*

S. τυφ-θήσομαι,	τυφ-θήσει,	τυφ-θήσεται,
D. τυφ-θησόμεθον,	τυφ-θήσεσθον,	τυφ-θήσεσθον,
P. τυφ-θησόμεθα,	τυφ-θήσεσθε,	τυφ-θήσονται.

SECOND AORIST, *I was struck.*

S. ἐτύπ-ην,	ἐτύπ-ης;	ἐτύπ-η,
D. ἐτύπ-ημεν,	ἐτύπ-ητον,	ἐτυπ-ήτην,
P. ἐτύπ-ημεν,	ἐτύπ-ητε,	ἐτύπ-ησαν.

SECOND FUTURE, *I shall be struck.*

S. τυπ-ήσομαι,	τυπ-ήσει,	τυπ-ήσεται,
D. τυπ-ησόμεθον,	τυπ-ήσεσθον,	τυπ-ήσεσθον,
P. τυπ-ησόμεθα,	τυπ-ήσεσθε,	τυπ-ήσονται.

THIRD FUTURE, *I shall continue to be struck.*

S. τετύψ-ομαι,	τετύψ-ει,	τετύψ-εται,
D. τετυψ-όμεθον,	τετύψ-εσθον,	τετύψ-εσθον,
P. τετυψ-όμεθα,	τετύψ-εσθε,	τετύψ-ονται.

IMPERATIVE MOOD.

PRESENT, *be struck.*

S. τύπτ-ον,	τυπτ-έσθω,
D. τύπτ-εσθον,	τυπτ-έσθων,
P. τύπτ-εσθε,	τυπτ-έσθωσαν.

PERFECT, *have been struck.*

S. τέτυψ-ο,	τετύψ-θω,
D. τέτυψ-θον,	τετύψ-θων,
P. τέτυψ-θε,	τετύψ-θωσαν.

FIRST AORIST, *be struck.*

S. τύφ-θητι,	τυφ-θήτω,
D. τύφ-θητον,	τυφ-θήτων,
P. τύφ-θητε,	τυφ-θήτωσαν.

SECOND AORIST, *be struck.*

S. τύπ-ηθι,	τυπ-ήτω,
D. τύπ-ητον,	τυπ-ήτων,
P. τύπ-ητε,	τυπ-ήτωσαν.

OPTATIVE MOOD.

PRESENT, *may I be in the act of being struck.*

S. τυπτ-οίμην,	τύπτ-οιο,	τύπτ-οιτο,
D. τυπτ-οίμεθον,	τύπτ-οισθον,	τυπτ-οίσθην,
P. τυπτ-οίμεθα,	τύπτ-οισθε,	τύπτ-οιντο.

PERFECT, *may I have been struck.*

S.	τετυμ-μένος εἶην,	εἶης,	εἶη,
D.	τετυμ-μένω,	εἶητον,	εἶήτην,
P.	τετυμ-μένοι εἶημεν,	εἶητε,	εἶησαν.

FIRST AORIST, *may I have been struck.*

S.	τυφ-θείην,	τυφ-θείης,	τυφ-θείη,
D.		τυφ-θειήτον,	τυφ-θειήτην,
P.	τυφ-θείημεν,	τυφ-θείητε,	τυφ-θείησαν.

FIRST FUTURE, *may I be struck hereafter.*

S.	τυφ-θῃσοίμην,	τυφ-θήσοιο,	τυφ-θήσοιτο,
D.	τυφ-θῃσοίμεθον,	τυφ-θήσοισθον,	τυφ-θῃσοίσθην,
P.	τυφ-θῃσοίμεθα,	τυφ-θήσοισθε,	τυφ-θήσονται.

SECOND AORIST, *may I have been struck.*

S.	τυπ-εἶην,	τυπ-εἶης,	τυπ-εἶη,
D.		τυπ-εἶητον,	τυπ-εἶήτην,
P.	τυπ-εἶημεν,	τυπ-εἶητε,	τυπ-εἶησαν.

SECOND FUTURE, *may I be struck hereafter.*

S.	τυπ-ῃσοίμην,	τυπ-ῃσοιο,	τυπ-ῃσοιτο,
D.	τυπ-ῃσοίμεθον,	τυπ-ῃσοισθον,	τυπ-ῃσοίσθην,
P.	τυπ-ῃσοίμεθα,	τυπ-ῃσοισθε,	τυπ-ῃσονται.

THIRD FUTURE, *may I continue to be struck hereafter.*

S.	τετύψ-οίμην,	τετύψ-οιο,	τετύψ-οιτο,
D.	τετύψ-οίμεθον,	τετύψ-οισθον,	τετύψ-οίσθην,
P.	τετύψ-οίμεθα,	τετύψ-οισθε,	τετύψ-οιντο.

SUBJUNCTIVE MOOD.

PRESENT, *I may be struck.*

S.	τύπ-τωμαι,	τύπ-τη,	τύπτ-ηται,
D.	τυπ-τώμεθον,	τύπ-τησθον,	τύπτ-ησθον,
P.	τυπ-τώμεθα,	τύπ-τησθε,	τύπτ-ωνται.

PERFECT, *I may have been struck.*

S.	τετυμ-μένος ὦ,	ῥς,	ῥ,
D.	τετυμ-μένω,	ῥτον,	ῥτον,
P.	τετυμ-μένοι ὦμεν,	ῥτε,	ῥσι.

FIRST AORIST, *I may have been struck.*

S.	τυφ-θῶ,	τυφ-θῆς,	τυφ-θῆ,
D.		τυφ-θῆτον,	τυφ-θῆτον,
P.	τυφ-θῶμεν,	τυφ-θῆτε,	τυφ-θῶσι.

SECOND AORIST, *I may have been struck.*

S. τυπ-ῶ,	τυπ-ῆς,	τυπ-ῆ,
D. τυπ-ῆτον,	τυπ-ῆτον,	τυπ-ῆτον,
P. τυπ-ῶμεν,	τυπ-ῆτε,	τυπ-ῶσι.

INFINITIVE MOOD.

PRESENT, *τύπτ-εσθαι, to be struck.*PERFECT, *τετύφ-θαι, to have been struck.*FIRST AORIST, *τυφ-θῆναι, to have been struck.*FIRST FUTURE, *τυφ-θήσεσθαι, to be going to be struck.*SECOND AORIST, *τυπ-ῆναι, to have been struck.*SECOND FUTURE, *τυπ-ήσεσθαι, to be going to be struck.*THIRD FUTURE, *τετύψ-εσθαι, to be going to be continually struck.*

PARTICIPLES.

PRESENT, *being struck.*

N. τυπτ-όμενος,	τυπτ-ομένη,	τυπτ-όμενον,
G. τυπτ-ομένου,	τυπτ-ομένης,	τυπτ-ομένου.

PERFECT, *having been struck.*

N. τετυμ-μένος,	τετυμ-μένη,	τετυμ-μένον,
G. τετυμ-μένου,	τετυμ-μένης,	τετυμ-μένου.

FIRST AORIST, *having been struck.*

N. τυφ-θείς,	τυφ-θείσα,	τυφ-θέν,
G. τυφ-θέντος,	τυφ-θείσης,	τυφ-θέντος.

FIRST FUTURE, *going to be struck.*

N. τυφ-θησόμενος,	τυφ-θησομένη,	τυφ-θησόμενον,
G. τυφ-θησομένου,	τυφ-θησομένης,	τυφ-θησομένου.

SECOND AORIST, *having been struck.*

N. τυπ-είς,	τυπ-εῖσα,	τυπ-έν,
G. τυπ-έντος,	τυπ-εΐσης,	τυπ-έντος.

SECOND FUTURE, *going to be struck.*

N. τυπ-ησόμενος,	τυπ-ησομένη,	τυπ-ησομένον,
G. τυπ-ησομένου,	τυπ-ησομένης,	τυπ-ησομένου.

THIRD FUTURE, *going to be continually struck.*

N. τετυψ-όμενος,	τετυψ-ομένη,	τετυψ-όμενον,
G. τετυψ-ομένου,	τετυψ-ομένης,	τετυψ-ομένου.

FORMATION OF THE PASSIVE TENSES.

The Present

is formed from the present active, by changing ω into $\omicron\mu\alpha\iota$; as, $\tau\acute{\upsilon}\pi\tau\omega$, $\tau\acute{\upsilon}\pi\tau\omicron\mu\alpha\iota$.

The Imperfect

is formed from the imperfect active, by changing $\omicron\nu$ into $\omicron\mu\eta\nu$; as, $\acute{\epsilon}\tau\upsilon\pi\tau\omicron\nu$, $\acute{\epsilon}\tau\upsilon\pi\tau\omicron\mu\eta\nu$.

The Perfect

is formed from the perfect active, by changing, in the

First conjugation,	{	$\phi\alpha$ pure	into	$\mu\mu\alpha\iota$; as, $\tau\acute{\epsilon}\tau\nu\phi\alpha$, $\tau\acute{\epsilon}\tau\nu\mu\mu\alpha\iota$.
		$\phi\alpha$ impure	"	$\mu\alpha\iota$; " $\tau\acute{\epsilon}\tau\epsilon\rho\phi\alpha$, $\tau\acute{\epsilon}\tau\epsilon\rho\mu\alpha\iota$.
Second conjugation,		$\chi\alpha$	"	$\gamma\mu\alpha\iota$; " $\pi\acute{\epsilon}\pi\lambda\epsilon\chi\alpha$, $\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$.
Third conjugation,		$\kappa\alpha$	"	$\sigma\mu\alpha\iota$; " $\pi\acute{\epsilon}\phi\rho\alpha\kappa\alpha$, $\pi\acute{\epsilon}\phi\rho\alpha\sigma\mu\alpha\iota$.
Fourth conjugation,		$\kappa\alpha$	"	$\mu\alpha\iota$; " $\acute{\epsilon}\psi\alpha\lambda\kappa\alpha$, $\acute{\epsilon}\psi\alpha\lambda\mu\alpha\iota$.

In verbs of the third conjugation, however, $\kappa\alpha$ is changed into $\mu\alpha\iota$ when a long vowel or $\rho\alpha$ precedes the final syllable ; as, $\sigma\pi\epsilon\iota\rho\acute{\alpha}\omega$, $\sigma\pi\epsilon\iota\rho\acute{\alpha}\sigma\omega$, $\acute{\epsilon}\sigma\pi\epsilon\iota\rho\acute{\alpha}\kappa\alpha$, $\acute{\epsilon}\sigma\pi\epsilon\iota\rho\acute{\alpha}\mu\alpha\iota$; $\delta\rho\acute{\alpha}\omega$, $\delta\rho\acute{\alpha}\sigma\omega$, $\delta\acute{\epsilon}\delta\rho\acute{\alpha}\kappa\alpha$, $\delta\acute{\epsilon}\delta\rho\acute{\alpha}\mu\alpha\iota$; $\phi\iota\lambda\acute{\epsilon}\omega$, $\phi\iota\lambda\acute{\eta}\sigma\omega$, $\pi\epsilon\phi\acute{\iota}\lambda\eta\kappa\alpha$, $\pi\epsilon\phi\acute{\iota}\lambda\eta\mu\alpha\iota$, &c.

But there are exceptions to this rule in the case of some verbs, which have a diphthong before the final ω of the active, where diphthongs have arisen from the short vowel made long ; as, $\acute{\alpha}\kappa\omicron\upsilon\omega$, $\acute{\eta}\kappa\omicron\nu\sigma\mu\alpha\iota$; $\pi\tau\alpha\acute{\iota}\omega$, $\acute{\epsilon}\pi\tau\alpha\iota\sigma\mu\alpha\iota$; $\theta\rho\alpha\acute{\upsilon}\omega$, $\tau\acute{\epsilon}\theta\rho\alpha\nu\sigma\mu\alpha\iota$, &c.

Verbs in $\alpha\acute{\iota}\nu\omega$, which have $-\gamma\kappa\alpha$ in the perfect active, make, after rejecting γ , the termination of the perfect passive in $\sigma\mu\alpha\iota$; as, $\phi\alpha\acute{\iota}\nu\omega$, $\pi\acute{\epsilon}\phi\alpha\gamma\kappa\alpha$, $\pi\acute{\epsilon}\phi\alpha\sigma\mu\alpha\iota$.

In some verbs the quantity is changed ; as, $\pi\acute{\epsilon}\pi\omega\kappa\alpha$, $\pi\acute{\epsilon}\pi\omicron\mu\alpha\iota$, from $\pi\acute{\iota}\nu\omega$; and $\delta\acute{\epsilon}\delta\omega\kappa\alpha$, $\delta\acute{\epsilon}\delta\omicron\mu\alpha\iota$, from $\delta\acute{\iota}\delta\omega\mu\iota$.

The vowel \omicron in the perfect active, which was derived from ϵ of the present, is again changed to ϵ in the perfect passive ; as, $\kappa\acute{\lambda}\epsilon\pi\tau\omega$, $\kappa\acute{\epsilon}\kappa\lambda\omicron\phi\alpha$, $\kappa\acute{\epsilon}\kappa\lambda\epsilon\mu\mu\alpha\iota$; $\pi\acute{\epsilon}\mu\pi\omega$, $\pi\acute{\epsilon}\pi\omicron\mu\phi\alpha$, $\pi\acute{\epsilon}\pi\epsilon\mu\mu\alpha\iota$.

But if ρ with another consonant precede the \omicron , it is

changed in the perfect passive into *a* ; as, στρέφω, ἔστροφα, ἔστραμμαι ; τρέπω, τέτροφα, τέτραμμαι.

The third person plural of the perfect is formed from the third person singular, by inserting *ν* before *ται* ; as, πεφιλήνται, from πεφιλήται. But if the first person of the perfect passive end in *μαι* impure, that is, with a consonant preceding it, the third person plural is formed by a periphrasis of the verb εἰμί and the perfect participle ; as, τέτυμμαι, τετυμμένοι εἰσί.¹

This same periphrasis is employed in the optative and subjunctive moods, when the perfect ends in *μαι* impure ; as, τετυμμένος εἶην, τετυμμένος ᾧ. But not when the perfect ends in *μαι* pure ; as, τετιμήμην, τετιμῶμαι.

The Pluperfect

is formed from the perfect by changing *μαι* into *μην*, and prefixing *ε* to the continued augment, if there be a reduplication ; as, τέτυμμαι, ἐτετύμην.

The third person plural of the pluperfect is formed by a periphrasis of εἰμί and the perfect participle, whenever the perfect from which it is derived ends in *μαι* impure ; as, τετυμμένοι ἦσαν.

The First Aorist

is formed from the third person singular of the perfect by dropping the reduplication, changing *ται* into *θην*, and the preceding smooth into an aspirated mute ; as, τέτυπται, ἐτύφθην.

Four verbs take *σ* before the termination *θην*, although it is not found in the third person of the perfect ; as, μέμνηται, ἐμνήσθην ; κέχρηται, ἐχρήσθην ; ἔρρωται, ἐρρώσθην ; πέπληται, ἐπλήσθην. On the contrary, σέσωσται makes ἐσώθην.

1. This is done from a principle of euphony, since τέτυπνται would be too harsh for the ear. The same remark applies to the pluperfect, and to the optative and subjunctive moods.

Some which have η in the perfect passive receive an ϵ in the first aorist; as, $\epsilon\upsilon\rho\eta\tau\alpha\iota$, $\epsilon\upsilon\rho\acute{\epsilon}\theta\eta\nu$; $\epsilon\pi\acute{\eta}\nu\eta\tau\alpha\iota$, $\epsilon\pi\eta\nu\acute{\epsilon}\theta\eta\nu$; $\acute{\alpha}\phi\acute{\eta}\rho\eta\tau\alpha\iota$, $\acute{\alpha}\phi\eta\rho\acute{\epsilon}\theta\eta\nu$. From $\epsilon\lambda\rho\eta\tau\alpha\iota$ the aorist is $\epsilon\lambda\rho\acute{\rho}\eta\theta\eta\nu$ and $\epsilon\lambda\rho\acute{\rho}\acute{\epsilon}\theta\eta\nu$.

Verbs which change ϵ of the future into o of the perfect active, and into α in the perfect passive, take ϵ again in the first aorist; as, $\acute{\epsilon}\sigma\tau\rho\alpha\pi\tau\alpha\iota$, $\acute{\epsilon}\sigma\tau\rho\acute{\epsilon}\phi\theta\eta\nu$; $\tau\acute{\epsilon}\tau\rho\alpha\pi\tau\alpha\iota$, $\acute{\epsilon}\tau\rho\acute{\epsilon}\phi\theta\eta\nu$; $\tau\acute{\epsilon}\theta\rho\alpha\pi\tau\alpha\iota$, $\acute{\epsilon}\theta\rho\acute{\epsilon}\phi\theta\eta\nu$.

The First Future

is formed from the first aorist, by dropping the augment, and changing $\theta\eta\nu$ into $\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$; as, $\acute{\epsilon}\tau\upsilon\phi\theta\eta\nu$, $\tau\upsilon\phi\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$.

The Second Aorist

is formed from the second aorist active, by changing $o\nu$ into $\eta\nu$; as $\acute{\epsilon}\tau\upsilon\pi\omicron\nu$, $\acute{\epsilon}\tau\upsilon\pi\eta\nu$.

No second aorist passive occurs in $\delta\eta\nu$, $\theta\eta\nu$, $\tau\eta\nu$; or from verbs in ω pure, except $\acute{\epsilon}\kappa\acute{\alpha}\eta\nu$, $\acute{\epsilon}\delta\acute{\alpha}\eta\nu$, $\acute{\epsilon}\rho\rho\acute{\upsilon}\eta\nu$, $\acute{\epsilon}\phi\acute{\upsilon}\eta\nu$.

The Second Future

is formed from the second aorist, by dropping the augment, and changing $\eta\nu$ into $\eta\sigma\omicron\mu\alpha\iota$; as, $\acute{\epsilon}\tau\upsilon\pi\eta\nu$, $\tau\upsilon\pi\acute{\eta}\sigma\omicron\mu\alpha\iota$.

The Third Future,

or *Paulo-post-futurum*, is formed from the second person singular of the perfect, by changing $\alpha\iota$ into $\omicron\mu\alpha\iota$; as, $\tau\acute{\epsilon}\tau\upsilon\psi\alpha\iota$, $\tau\acute{\epsilon}\tau\upsilon\psi\omicron\mu\alpha\iota$.

LVI. EXERCISES ON THE PASSIVE VOICE OF VERBS IN ω .

I.

Translate the following:

I. Κολάζονται μετὰ¹ θάνατον πάντες οἱ κακοί.—Πυθαγόρας πρῶτον ἑαυτὸν φιλόσοφον ὠνόμασεν² οἱ δὲ παλαιότεροι σοφοὶ ὠνομάσθησαν.—Ἡφαιστος ἐρρίφη³ ὑπὸ Διὸς ἐξ οὐρανοῦ.—μόνοι καταλελειμένοι ἦσαν.⁴—συνήχθησαν⁵ τὰ

ἔθνη τῶν Ἑλλήνων.—ἀπεστάλη⁶ ὁ ἄγγελος ἀπὸ Θεοῦ.—
 Ἀντώνιος ἐκέλευσε⁷ τὴν τοῦ ῥήτορος κεφαλὴν ἀποκοπῆ-
 ναι.⁸—ὑπὸ τοῦ πλήθους τῶν παρόντων⁹ ἐν τῇ ἐκκλησίᾳ
 διατετάραγμα¹⁰ τὴν γνώμην,¹¹ καὶ ἡ γλῶττα ἐμπεπεδημένη¹²
 εἶναι ἔοικε.¹³—Εὐριπίδης ἐν Μακεδονίᾳ ἐτάφη.¹⁴

II. Ἀνθρώπου ἡ καρδία τῷ μαζῷ τῷ λαιῷ προσήρτηται.¹
 —ἐν τοῖς Δράκοντος νόμοις μία ὥριστο² ζημία, θάνατος.—
 Πυθαγόρας, κατὰ³ τὴν αὐτὴν τῆς ἡμέρας ὥραν, ὥφθη⁴ ἐν
 Μεταποντίῳ καὶ ἐν Κρότωνι.—Πτολεμαῖος, ὁ Μακεδονίας
 βασιλεὺς, ὑπὸ τῶν Γαλατῶν ἐσφάγη,⁵ καὶ πᾶσα ἡ Μακεδον-
 ικὴ δύναμις κατεκόπη⁶ καὶ διεφθάρη.⁷—τιθῆναι ἐμπτύουσι
 τοῖς παιδίοις, ὥς μὴ βασκανθῶσιν.⁸—εἰ τοῦτο πράττης,
 κολασθήσει.

III. Ἀκταίων, τραφεὶς¹ παρὰ² Χείρωνι, κυνηγὸς εἶναι
 ἐδιδάχθη,³ καὶ ὕστερον κατεβρώθη⁴ ἐν τῷ Κιθαιρῶνι ὑπὸ
 τῶν ἰδίων κυνῶν.—Δίνος ὑπὸ Ἡρακλοῦς τῇ κιθάρᾳ πλη-
 γεῖς⁵ ἀπέθανεν.⁶—Ἀναξαγόρας λέγεται ἀσεβείας κριθῆναι,⁷
 διότι τὸν ἥλιον μύδρον διάπυρον ἔλεγεν εἶναι.—Λητὼ
 κατὰ⁸ τὴν γῆν ἅπασαν ὑφ' Ἡρας ἡλαύνετο.⁹—Φινεύς,
 ἀπαλλαγεὶς¹⁰ τῶν Ἀρπυιῶν, ἐμήνυσεν¹¹ τὸν πλοῦν τοῖς
 Ἀργοναύταις.

IV. Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη.—οἱ Κύρου
 ἐξακόσιοι ἱππεῖς διασπείρονται· πλὴν πάνυ ὀλίγοι ἀμφ'
 αὐτὸν κατελείφθησαν.¹—μέμνησο² ὅτι θνητὸς εἷς.—Σαρ-
 δανάπαλος, ἐν βασιλείοις κατακεκλεισμένος,³ οὐδὲν ἄλλο
 ἐδίωκεν ἢ ἡδονήν.—Τυφὼν ὑπὸ Ζηνὸς ἐκολάσθη.—αἱ τῶν
 Ῥωμαίων γυναῖκες οἴκοι μένειν οὐκ εἰθισμέναι εἰσιν,⁴
 ὥσπερ αἱ τῶν Ἑλλήνων.—οὗτος ὁ νόμος ἐφυλάχθη ὑπὸ
 Περικλέους, καὶ ἐθαυμάσθη ὑπὸ Ἀλκιβιάδου.

II.

Convert the following ungrammatical Greek into gram-
 matical, so as to suit the English opposite.

But nevertheless it shall be said, and this shall be done.		'Αλλ' ὁμῶς λέγω (3d fut.) καὶ οὗτος πράσσω (3d fut.).
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The name of the Deity is written upon the universe.

Let this robber be cast into Pyriphlegethon, and let the tyrant be lacerated by vultures.

When first a camel was seen, men, having been struck at its size, fled.

They say that Actæon was devoured by his own hounds.

Apollo, having been condemned on account of the death of the Cyclopæes, was sent down to earth.

All shall be satisfied, and shall be sent away happy.

Thence, in after days, rivers of fire shall be made to burst forth.

Ὁ ὁ Θεὸς ὄνομα ἐπὶ ὁ κόσμος (gen.) ἐπιγράφω (perf.).

Ὁ μὲν ληστῆς οὗτος ἐς Πυριφλεγέθων ἐμβάλλω (perf. imper.) ὁ δὲ τύραννος ὑπὸ γνῦψ (gen.) κείρω (pres. imper.).

Ὅτε πρῶτον κάμηλος ὄπτομαι (1st aor.), ἄνθρωπος, ἐπὶ ὁ μέγεθος (acc.) αὐτὸς καταπλήσσω, (2d aor. part.) φεύγω (imperf.).

Λέγω Ἀκταίων (acc.) ὑπὸ ὁ ἴδιος κύων καταβιβρώσκω (1st aor. inf.).

Ἀπόλλων, καταδικάζω (1st aor. part.) ἐπὶ ὁ ὁ Κύκλωψ θάνατος (dat.), καταπέμπω (1st aor.) ἐς γῆ.

Πᾶς χορτάζω (1st fut.) καὶ ἀποπέμπω (1st fut.) μακάριος.

Ἐνθεν ποτὲ ἐκρήσσω (2d fut.) ποταμὸς πῦρ.

LVII. MIDDLE VOICE.

Synopsis of the Moods and Tenses.

	Indic.	Imper.	Optat.	Subj.	Infinitive.	Part.
Present,	τύπτ-ομαι,	τύπτ-ου,	-οίμην,	-ωμαι,	-εσθαι,	-όμενος,
Imperfect,	ἐτυπ-όμην,					
Perfect,	τέτυπ-α,					
Pluperfect,	ἐτετύπ-ειν,	τέτυπ-ε,	-οίμι,	-ω,	-έναι,	-ώς,
1st Future,	τύψ-ομαι,	τύψ-αι,	-οίμην,	-ωμαι,	-εσθαι,	-όμενος,
1st Aorist,	ἐτυψ-άμην,		-αίμην,		-ασθαι,	-άμενος,
2d Aorist,	ἐτυπ-όμην,		-οίμην,		-έσθαι,	-όμενος,
2d Future,	τυπ-οῦμαι,		-οίμην,		-εἶσθαι,	-ούμενος.

Numbers and Persons.

The only tenses of the middle voice that differ from those of the active and passive of verbs in ω are the first aorists of the indicative, imperative, and optative, and the second future of the indicative.

INDICATIVE MOOD.

FIRST AORIST, *I struck myself.*

S. ἐτύψ-άμην,	ἐτύψ-ω,	ἐτύψ-ατο,
D. ἐτύψ-άμεθον,	ἐτύψ-ασθον,	ἐτύψ-άσθην,
P. ἐτύψ-άμεθα,	ἐτύψ-ασθε,	ἐτύψ-αντο.

SECOND FUTURE, *I shall or will strike myself.*

S. τυπ-οῦμαι,	τυπ-εῖ,	τυπ-εῖται,
D. τυπ-οῦμεθον,	τυπ-εῖσθον,	τυπ-εῖσθην,
P. τυπ-οῦμεθα,	τυπ-εῖσθε,	τυπ-οῦνται.

IMPERATIVE MOOD.

FIRST AORIST, *strike thyself.*

S. τίψ-αι,	τύψ-άσθω,
D. τίψ-ασθον,	τύψ-άσθων,
P. τίψ-ασθε,	τύψ-άσθωσαν.

OPTATIVE MOOD.

FIRST AORIST, *may I have been struck.*

S. τυψ-αίμην,	τύψ-αιο,	τύψ-αιτο,
D. τυψ-αίμεθον,	τύψ-αισθον,	τύψ-αίσθην,
P. τυψ-αίμεθα,	τύψ-αίσθε,	τύψ-αίντο.

PARTICIPLES.

FIRST AORIST, *having struck myself.*

N. τυψ-άμενος,	τυψ-αμένη,	τυψ-αμένον,
G. τυψ-αμένου,	τυψ-αμένης,	τυψ-αμένου.

FIRST FUTURE, *being about to strike myself.*

N. τυψ-όμενος,	τυψ-ομένη,	τυψ-ομένον,
G. τυψ-ομένου,	τυψ-ομένης,	τυψ-ομένου.

SECOND FUTURE, *being about to strike myself.*

N. τυπ-ούμενος,	τυπ-ουμένη,	τυπ-ούμενον,
G. τυπ-ουμένου,	τυπ-ουμένης,	τυπ-ουμένου.

FORMATION OF THE MIDDLE TENSES.

The Present and Imperfect

are the same in form as those of the passive voice, and are similarly formed.

The Perfect

is formed from the second aorist active, by prefixing the reduplication, and changing *ον* into *α*; as, ἔτυπον, τέτυπα.

If the second aorist has *α* or *ε* in the penult, the perfect middle changes this into *ο*; as, σπείρω, ἔσπαρον, ἔσπορα; ἐγείρω, ἤγερον, ἤγορα.

But if the *α* in the penult of the second aorist comes from *αι* or *η* in the present, or is long there by position, the perfect changes it into *η*; as, μαίνομαι, ἐμάνην, μέμηνυα; πλήσσω, ἔπλαγον, πέπληγα; θάλλω, ἔθαλον, τέθηλα; κλάζω, ἔκλαγον, κέκληγα.

The exceptions to this rule are the following: κράζω, ἔκραγον, κέκρᾱγα; πράσσω, ἔπραγον, πέπρᾱγα; φράζω, ἔφραδον, πέφρᾱδα; ἄδω, ἔᾱδα; ἄγω, “to break,” ἐᾱγα.

If the second aorist has *ι* in the penult from a present in *ει*, the perfect middle changes it into *οι*; as, πείθω, ἐπιθον, πέποιθα; λείπω, ἔλιπον, λέλοιπα; εἶδω, ἴδον, οἶδα.

But if the *ι* be already in the present, the perfect merely lengthens it after having been short in the second aorist; as, τρίζω ἔτρῖγον, τέτρῖγα.

In some verbs the penult of the perfect middle remains short; as, ἀκήκοα, from ἀκούω; ἐλήλυθα, from ἐλεύθω. On the other hand, we have πέφευγα, from φεύγω; κέκευθα, from κεύθω; τέτευχα, from τεύχω.

The verb ῥήσσω makes ῥῥῶγα; so, also, we have ἔολπα, from ἔλπω; ἔοργα, from ἔργω; εἶωθα, from ἔθω.

Some perfects appear to be formed immediately from the present, by changing *ω* into *α*, and prefixing the reduplication; as, δούπω, δέδουπα; δίω, δέδια; and so, also, ἄνωγα, for ἤνωγα.

The Pluperfect

is formed from the perfect, by prefixing ϵ , and changing α into $\epsilon\iota\nu$; as, τέτυπα, ἐτετύπειν.

The First Aorist

is formed from the first aorist active, by adding $\mu\eta\nu$; as, ἔτυψα, ἐτυπάμην.

The First Future

is formed from the first future active, by changing ω into $\omicron\mu\alpha\iota$; as, τύψω, τύσομαι.

In verbs of the fourth conjugation, $\tilde{\omega}$ is changed into $\omicron\tilde{\upsilon}\mu\alpha\iota$; as, ψαλῶ, ψαλοῦμαι.

The Second Aorist

is formed from the second aorist active, by changing $\omicron\nu$ into $\omicron\mu\eta\nu$; as, ἔτύπτον, ἐτυπτόμην.

The Second Future

is formed from the second future active, by changing $\tilde{\omega}$ into $\omicron\tilde{\upsilon}\mu\alpha\iota$; as, τυπῶ, τυποῦμαι.

REMARKS ON THE MIDDLE VOICE.

1. The *Middle Voice* has been so called by grammarians, as having a *middle* signification between the active and passive, implying neither action nor passion simply, but a union in some degree of both.

2. The principal usages of the middle voice are five in number. The first four may be called usages of *reflexive*, the fifth the usage of *reciprocal*, signification.

- I. Where A does the act on himself, or on what belongs to himself; or, in other words, is the object of his own action; as, ἀπήγατο, "he hung himself;" κεφαλὴν ἐκόψατο, "he wounded his own head."
- II. Where A does the act on some other object M, relatively to himself, and not for another person; as, κατεστρέψατο τὸν Μῆδον, "he made the Median subject to himself."
- III. Where A gets an act done for himself, or for those belonging to him, by B. Thus of Chryses it is said, in the Iliad, that he came to the Grecian camp, λυσόμενος θυγάτρα, "to get his daughter released by Agamemnon, on the payment of a ransom;" that is,

briefly, "to ransom his daughter." Whereas, of Agamemnon it is said, οὐδ' ἀπέλυσε θυγάτρα, "he did not release her," namely, to Chryses. Under this same head may be ranked the following instances: διδάσθαι τὸν υἱόν, "to get one's son instructed;" δανείζω, "to lend;" δανείζομαι, "to get a loan for one's self," "to borrow."

IV. Where, in such verbs as κόπτομαι, "to mourn;" σεύομαι, "to urge one's self on," the direct action is done by A on himself, but an accusative or other case follows of B, whom that action farther regards. Thus, ἐκόψαντο αὐτόν, "they mourned for him;" i. e., they cut or lacerated themselves for him. Σεύονται αὐτόν, "they stir themselves in pursuit of him." Ἐτιλλέσθην αὐτόν, "they tore their hair in mourning for him." So, also, φυλάξαι τὸν παῖδα, "to guard the boy;" but φυλάσθαι τὸν λέοντα, "to guard one's self against the lion." And again, where, in the Iliad, it is said of Hector, ὡς εἰπὼν, οὗ παιδὸς ὀρέξατο, "thus having spoken, he stretched out his arms to receive his son."

V. Where the action is reciprocal between two persons or parties, and A does to B what B does to A; as in verbs signifying to contract, quarrel, fight, converse, &c. Thus, in Demosthenes, it is said, ἕως ἂν διαλυσώμεθα τὸν πόλεμον, "until we shall have put an end to the war, by treaty mutually agreed upon." To this head belong such verbs as μάχεσθαι, σπένδεσθαι, διαλέγεσθαι, &c.

In many verbs, the perfect, pluperfect, and aorist passive are used in a middle sense, besides the ordinary meaning of the passive. Thus, ἐπιδεδειγμένος τὴν πονηρίαν, "having openly manifested his wickedness;" μεμισθωμένος χῶρον, "having hired a piece of ground;" κατεκλίθη, "he laid himself down;" ἀπηλλάγη, "he departed." The regular middle form of the aorist in such verbs is unusual or obsolete. In some it has a special signification; as, σταλῆναι, "to travel;" but στείλασθαι, "to array one's self."

LVIII. EXERCISES ON THE MIDDLE VOICE OF VERBS IN ω.

L

Translate the following:

I. Νῦν μέγα θαῦμα φαίνεται,¹ οἱ γὰρ Ἀθηναῖοι ποικίλους ἐνδύονται² χιτῶνας.—Ἀριστομένης θυσάμενος³ ἡλείψατο.⁴ —λούσας⁵ τὸ ἐμὸν σῶμα, ἀπῆλθε⁶ καὶ ἐλούσατο.—τὴν τῶν

N

Θηβαίων πόλιν ὠρέξατο⁷ λαβεῖν.—ἐνίψατο⁸ χεῖρας, καὶ ἐλθὼν ἐκαθίστατο⁹ ἐπὶ τῆς κλίνης.—Νέαρχος ἐγράψατο¹⁰ αὐτὸν ἀσεβείας.—γεγόναμεν¹¹ ἅπαξ· δις δ' οὐκ ἔξεστὶ γενέσθαι.—ἔοικε¹² βίος θεάτρῳ.—παύσωμεν¹³ τὴν τῶν πολεμίων βοήν, καὶ ἡμεῖς τότε θρήνων καὶ γόων, καὶ πολλῶν μόχθων παυσόμεθα.

II. Τοῦτο ἐγένετο ὅτε Κῦρος ὁ μέγας κατεστρέφετο τοὺς Λυδοὺς.—ἀνάγκη παισὶν ἐστὶ πατρὸς λόγῳ πείθεσθαι.—λόγισαι¹ πρὸ ἔργου.—φυλαττώμεθα τοὺς κακοὺς, μὴ φυλάττωμεν αὐτούς.—οἱ Ἀθηναῖοι ἐψηφίσαντο² ναῦς τε καὶ χρήματα πέμπειν.—ἀπὸ ταύτης τῆς γῆς ἀπαλλάττου.—ἀπέχου τῶν ἀσεβῶν· ὄρεξαι τῆς ἀρετῆς, καὶ πάντων μάλιστα σεαυτὸν αἰσχύνου.³—δεδοίκασιν⁴ αἱ μέλισσαι οὐ τοσοῦτον τὸ κρύος, ὅσον τὸν ὄμβρον.—ἐλπίς ἐγρηγορότος⁵ ἐνύπνιον ἐστι.

III. Ἡμύνασθε¹ τοὺς πολεμίους καλῶς, ὧ στρατιῶται.—ὁ μέγας ὄλβος Πριάμου ἀπώλετο.²—γεύσαι,³ καὶ εὐρήσεις⁴ ὥς ἡδύ ἐστι.—τῆς μὲν διαστάσεως σὺ ἥρξω,⁵ τῆς δὲ διαλύσεως ἐγὼ ἥρξάμην.—Μίλων, ὁ ἐκ Κρότωνος ἀθλητῆς, ταῦρον ἀράμενος⁶ ἔφερε διὰ τοῦ σταδίου μέσου.—ἐπειδὴ οἱ θεοὶ, οἱ σωτῆρες, ἐκ κυμάτων καὶ κινδύνου ἐμὲ ἐξείλοντο,⁷ ἐπ' ἀρετὴν τρέψομαι.—ἀπολοίμην⁸ εἰ μὴ σε τιμωρησαίμην.—Ἰάσων τοῦτο ἀκούσας ἐχρίσατο⁹ τῷ φαρμάκῳ.

IV. Ἀπεκρίνατο¹ Θεόπομπος καὶ εἶπεν· ἀπόλωλα,² ὦ ἄνδρες, καὶ κατ'³ ἔμαντοῦ θάνατον δικάζομαι.—οἱ Ἀθηναῖοι καὶ οἱ βάρβαροι ἠγωνίζοντο ἐν Μαραθῶνι.—διαλεγώμεθα περὶ τούτων, καὶ καταλυνώμεθα τὴν ἔχθραν.—ἐδάνεισα⁴ τῷ ἀδελφῷ, ἐδανεισάμην ἀπὸ σου.—ἐγὼ δικάζω, ὑμεῖς δὲ δικάζεσθε.—Πελίᾳ ἐθέσπισεν⁵ ὁ θεὸς, τὸν μονοσάνδαλον φυλάξασθαι.⁶—ἐθέλεις, ὦ Ζεῦ, τοῦτον προκατακλίνεσθαί μου;—ὁ πατὴρ τὸν υἱὸν διδάσκεται.—οὐκοῦν καὶ ὑπὲρ ἔμαντοῦ ἀποκρινοῦμαι.

II.

Convert the following ungrammatical Greek into grammatical, so as to suit the English opposite.

<i>The stolen fountain of fire has appeared a teacher of every art unto mortals.</i>	Ὁ κλοπαῖος πῦρ πηγὴ πᾶς τέχνη διδάσκαλος βροτῶς φαίνω (perf.).
<i>You had all cried out to- gether, but yet the Syra- cusans had done this.</i>	Ἄπας ἅμα κράζω (pluperf.), ἀλλ' ὅμως οὗτος ὁ Συρα- κούσιος πράττω (pluperf.).
<i>So many evils did he contrive, and so many good things did he cause to cease.</i>	Τόσος κακὸς μῆδομαι (1st aor.), καὶ τόσος ἀγαθὸς παύω (1st aor.).
<i>Cease, friends, uttering fool- ish words, and beware of the sharp-mouthed griffons, dumb hounds of Jove.</i>	Παύω (1st aor.), φίλος, λέγω μάταιος λόγος, καὶ φυλάτ- τω (1st aor.) ὁ ὀξύστομος γρὺψ, ὁ Ζεὺς ἀκραγῆς κύων.
<i>May he perish, with his chil- dren, for I also am undone.</i>	Ἀπόλλυμι (2d aor. opt.) σὺν ὁ τέκνον, ἐγὼ γὰρ καὶ ἀπόλλυμι (perf.).
<i>You might have done this for yourself, since you did it once for me.</i>	Οὗτος ἂν πράσσω (1st aor. opt.), ἐπεὶ ἐγὼ ποτε πράσ- σω (1st aor. ind.).
<i>Reach out to your mother your right hand to salute.</i>	Ἐκτείνω (1st aor.) ὁ μήτηρ ὁ δεξιὸς χεὶρ ἀσπάζομαι (1st aor. infin.).
<i>It is a fit time to consult to- gether about these things, since, having obeyed the god, I slew my mother.</i>	Καιρὸς εἰμι περὶ οὗτος βου- λεύω (1st aor. infin.), ἐπεὶ, πείθω (2d aor. part.) ὁ θεὸς (dat.) ὁ μήτηρ κτείνω (1st aor.).

LIX. CONTRACTED VERBS.

I. Verbs in *άω*, *έω*, and *όω* correspond entirely, in their general formation, to the rules and examples already given for verbs in *ω*.

II. But in the present and imperfect of the active and passive forms, where the vowels *a*, *e*, *o* stand immediately before the vowels of the flexible endings, there arises in the Attic and common language a contraction, the rules for which are as follows :

III. Verbs in *άω* contract *άω*, *άο*, and *άου* into *ῶ* ; as, *τιμάω*, *τιμῶ* ; *τιμάομεν*, *τιμῶμεν* ; *τιμάουσι*, *τιμῶσι*. Otherwise they contract into *a* ; as, *τίμαε*, *τίμα*. They also subscribe *ι* ; as, *τιμάοιμι*, *τιμῶμι* ; *τιμάεις*, *τιμᾶς*.

IV. Verbs in *έω* contract *εε* into *ει*, and *έο* into *οῦ* ; as, *φίλεε*, *φίλει* ; *φιλέομεν*, *φιλοῦμεν*. Otherwise they drop *ε* ; as, *φιλέω*, *φιλῶ* ; *φιλέεις*, *φιλεῖς*.

V. Verbs in *όω* contract *ο*, with a long vowel, into *ῶ* ; as, *δηλόω*, *δηλῶ* ; with a short vowel, or *ου*, into *οῦ* ; as, *δηλόετε*, *δηλοῦτε* ; *δηλόουνσι*, *δηλοῦσι*. Otherwise into *οῖ* ; as, *δηλόης*, *δηλοῖς*. In the infinitive *όειν* is contracted into *οῦν*.

VI. Four verbs in *άω*, namely, *ζάω*, *πεινάω*, *διψάω*, and *χράω*, contract *άε* into *ῆ*, and *άει* into *ῆ* ; as, *ζάω*, *ζῆς*, *ζῆ*, *ζῆτε* *ζῆν* ; imperfect, *ἔζων*, *ἔζης*, *ἔζη*. So, also, *πεινῆν*, *διψῆν*, *χρηῖσθαι*, *χρηῖται*.

VII. Dissyllables in *έω* are contracted in the imperative and infinitive only. Thus we say, *πλέω*, *πλέομεν*, and not *πλῶ*, *πλοῦμεν*.

Examples of Contracted Verbs.

ACTIVE VOICE.

INDICATIVE MOOD.—*Present.*

I honour.

S. τιμάω,
τιμῶ,
τιμάεις,
τιμᾶς,
τιμάει,
τιμᾷ.

D. τιμάετον,
τιμᾶτον,
τιμάετον,
τιμᾶτον.

P. τιμάομεν,
τιμῶμεν,
τιμάετε,
τιμᾶτε,
τιμάουσι,
τιμῶσι.

I love.

S. φιλέω,
φιλῶ,
φιλέεις,
φιλεῖς,
φιλέει,
φιλεῖ.

D. φιλέετον,
φιλεῖτον,
φιλέετον,
φιλεῖτον.

P. φιλέομεν,
φιλοῦμεν,
φιλέετε,
φιλεῖτε,
φιλέουσι,
φιλοῦσι.

I manifest.

S. δηλόω,
δηλῶ,
δηλόεις,
δηλοῖς,
δηλόει,
δηλοῖ.

D. δηλόετον,
δηλοῦτον,
δηλόετον,
δηλοῦτον.

P. δηλόομεν,
δηλοῦμεν,
δηλόετε,
δηλοῦτε,
δηλόουσι,
δηλοῦσι.

Imperfect.

S. ἐτίμαον,
ἐτίμων,
ἐτίμαες,
ἐτίμας,
ἐτίμαε,
ἐτίμα.

D. ἐτιμάετον,
ἐτιμᾶτον,
ἐτιμαέτην,
ἐτιμάτην.

P. ἐτιμάομεν,
ἐτιμῶμεν,
ἐτιμάετε,
ἐτιμᾶτε,
ἐτίμαον,
ἐτίμων.

S. ἐφίλεον,
ἐφίλωνν,
ἐφίλεες,
ἐφίλεις,
ἐφίλεε,
ἐφίλει.

D. ἐφιλέετον,
ἐφιλεῖτον,
ἐφιλεέτην,
ἐφιλείτην.

P. ἐφιλέομεν,
ἐφιλοῦμεν,
ἐφιλέετε,
ἐφιλεῖτε,
ἐφίλεον,
ἐφίλωνν.

S. ἐδήλοον,
ἐδήλωνν,
ἐδήλοες,
ἐδήλους,
ἐδήλοε,
ἐδήλου.

D. ἐδηλόετον,
ἐδηλοῦτον,
ἐδηλοέτην,
ἐδηλούτην.

P. ἐδηλόομεν,
ἐδηλοῦμεν,
ἐδηλόετε,
ἐδηλοῦτε,
ἐδήλοον,
ἐδήλωνν.

SUBJUNCTIVE MOOD.—*Present.*

S. τιμάω,
τιμῶ,
τιμάης,
τιμᾶς,
τιμάῃ,
τιμᾷ.

S. φιλέω,
φιλῶ,
φιλέης,
φιλής,
φιλέῃ,
φιλῇ.

S. δηλόω,
δηλῶ,
δηλόης,
δηλοῖς,
δηλόῃ,
δηλοῖ.

*I honour.*D. τιμάητον,
τιμᾶτον,
τιμάητον,
τιμᾶτον.P. τιμάωμεν,
τιμῶμεν,
τιμάητε,
τιμᾶτε,
τιμάωσι,
τιμῶσι.*I love.*D. φιλέητον,
φιλήητον,
φιλέητον,
φιλήητον.P. φιλέωμεν,
φιλῶμεν,
φιλέητε,
φιλήτε,
φιλέωσι,
φιλῶσι.*I manifest.*D. δηλόητον,
δηλῶτον,
δηλόητον,
δηλῶτον.P. δηλόωμεν,
δηλῶμεν,
δηλόητε,
δηλῶτε,
δηλόωσι,
δηλῶσι.OPTATIVE MOOD.¹—*Present.*S. τιμάοιμι,
τιμῶμι,
τιμάοις,
τιμῶς,
τιμάοι,
τιμῶ.D. τιμάοιτον,
τιμῶτον,
τιμαοίτην,
τιμῶτην.P. τιμάοιμεν,
τιμῶμεν,
τιμάοιτε,
τιμῶτε,
τιμάοιεν,
τιμῶεν.S. φιλέοιμι,
φιλοῖμι,
φιλέοις,
φιλοῖς,
φιλέοι,
φιλοῖ.D. φιλέοιτον,
φιλοῖτον,
φιλοοίτην,
φιλοῖτην.P. φιλέοιμεν,
φιλοῖμεν,
φιλέοιτε,
φιλοῖτε,
φιλέοιεν,
φιλοῖεν.S. δηλόοιμι,
δηλοῖμι,
δηλόοις,
δηλοῖς,
δηλόοι,
δηλοῖ.D. δηλόοιτον,
δηλοῖτον,
δηλοοίτην,
δηλοῖτην.P. δηλόοιμεν,
δηλοῖμεν,
δηλόοιτε,
δηλοῖτε,
δηλόοιεν,
δηλοῖεν.IMPERATIVE MOOD.—*Present.*S. τίμαε,
τίμα,
τιμαέτω,
τιμάτω.D. τιμάετον,
τιμᾶτον,
τιμαέτων,
τιμάτων.S. φίλεε,
φίλει,
φιλεέτω,
φιλείτω.D. φιλέετον,
φιλείτον,
φιλεέτων,
φιλείτων.S. δήλοε,
δήλου,
δηλοέτω,
δηλούτω.D. δηλόετον,
δηλοῦτον,
δηλοέτων,
δηλούτων.

1. The Attics have a contracted form of this mood peculiar to themselves ; as follows :

τιμ-ῶην,	-ῶης,	-ῶη,	φιλ-οίην,	-οίης,	-οίη,
	-ῶητον,	-ῶήτην,		-οίητον,	-οιήτην,
-ῶημεν,	-ῶητε,	-ῶησαν,	-οίημεν,	-οίητε,	-οίησαν,
	δηλ-οίην,	-οίης,	-οίη,		
		-οίητον,	-οιήτην,		
	-οίημεν,	-οίητε,	-οίησαν,		

P. τιμάετε,
τιμᾶτε,
τιμαέτωσαν,
τιμάτωσαν.

P. φιλέετε,
φιλεῖτε,
φιλεέτωσαν,
φιλείτωσαν.

P. δηλόετε,
δηλοῦτε,
δηλοέτωσαν,
δηλοῦτωσαν.

INFINITIVE MOOD.—Present.

τιμάειν,
τιμᾶν.

φιλέειν,
φιλεῖν.

δηλόειν,
δηλοῦν.

PARTICIPLE.—Present.

N. τιμάων,
τιμῶν,
τιμαόουσα,
τιμῶσα,
τιμάον,
τιμῶν.

N. φιλέων,
φιλῶν,
φιλέουσα,
φιλοῦσα,
φιλέον,
φιλοῦν.

N. δηλόων,
δηλῶν,
δηλόουσα,
δηλοῦσα,
δηλόον,
δηλοῦν.

G. τιμάοντος,
τιμῶντος,
τιμαούσης,
τιμώσης,
τιμάοντος,
τιμῶντος, &c.

G. φιλέοντος,
φιλοῦντος,
φιλεούσης,
φιλούσης,
φιλέοντος,
φιλοῦντος, &c.

G. δηλούντος,
δηλοῦντος,
δηλοούσης,
δηλούσης,
δηλούντος,
δηλοῦντος, &c.

LX. EXERCISES ON THE ACTIVE VOICE OF CONTRACTED VERBS.

I.

Translate the following :

I. Νόει¹ καὶ τότε πρᾶττε.—συνήθεια κόρον γεννᾶ.—
'Ὀρφεὺς ἄδων ἐκίνει² λίθους τε καὶ δένδρα.—οἱ ἄνθρωποι
τὸ παλαιὸν³ ἐν ἄντροις ὥκουν.⁴—τὴν Σικελίαν τὸ παλαιὸν
οἱ Ῥωμαῖοι ἐκάλουν τὸ τῆς Ῥώμης ταμεῖον.—τὴν Ἀχιλ-
λέως ἀσπίδα Ὅμηρος ἐποίησε⁵ φέρουσαν ὅλον τὸν οὐρανόν,
καὶ γεωργοῦντας,⁶ καὶ γαμοῦντας, καὶ δικάζομένους καὶ
πολεμοῦντας.—Θαλῆς λέγεται πρῶτος ἀστρολογῆσαι.—
μηδέποτε φρονήσης ἐπὶ σεαυτῷ μέγα.⁷—Πλάτων φιλοσοφ-
ίαν τὴν θανάτου μελέτην ἐκάλεσεν.

II. Ὡ παῖ σιῶπα, πολλ' ἔχει σιγὴ καλὰ.—μὴ κακοῖς
ὀμίλει.—τοὺς θεοὺς τίμα· τὰ σπουδαῖα μελέτα.—γελᾶ ὁ
μῶρος, κἄν¹ τι μὴ γελοῖον ᾗ.—Σαλμωνεὺς ἀντιβροντᾶν
ἐτόλμα τῷ Διὶ.—οἱ Ἕλληνες τιμῶσι τὸν ἵππειον Ποσει-
δῶνα,² καὶ θύουσιν αὐτῷ ἐπὶ τῷ Ἴσθμῳ.³—οἱ Κόλχοι τοὺς

νεκροὺς ἐν βύρσαις θάπτουσι, καὶ ἐκ τῶν δένδρων ἐξαρτῶ-
σιν.⁴—Διογένης ἰδὼν ποτε μεираκιον ἐρυθριῶν,⁵ θάρρει,
ἔφη, τοιοῦτόν ἐστι τῆς ἀρετῆς τὸ χρῶμα.—οἱ ἄνθρωποι
οὐδὲ τὸν ἀέρα τοῖς ὄρνευσιν⁶ εἶων⁷ εἶναι ἐλεύθερον.

III. Ὀδυσσεὺς τὸν Κύκλωπα μεθύσαντα ἐξετύφλωσεν.¹
—Ἀριστοφάνης λέγει περὶ τοῦ Περικλέους, ὅτι ἤστραπτεν,
ἐβρόντα, ξυνεκύκα² τὴν Ἑλλάδα.—ἐν τῷ Πελοποννησιακῷ
πολέμῳ εἰς ἀνὴρ, ὁ Περικλῆς, ἐξώρθου³ τὴν πόλιν.—Σωκράτ-
ης ἔλεγε τοὺς μὲν ἄλλους ἀνθρώπους ζῆν,⁴ ἵνα ἐσθίοιεν,
αὐτὸν δὲ ἐσθίειν, ἵνα ζῷ.⁵—ἐδιδάχθη Ἡρακλῆς ἀρματη-
λατεῖν μὲν ὑπὸ⁶ Ἀμφιτρύωνος· παλαίειν δὲ ὑπὸ Αὐτο-
λύκου· ὀπλομαχεῖν δὲ ὑπὸ Κάστορος· κιθαρωδεῖν δὲ ὑπὸ
Λίνου.—Χεῖλων, εἰς τῶν ἐπτὰ σοφῶν, προσέταττε,⁷ γλώτ-
της κρατεῖν, μὴ κακολογεῖν, γῆρας τιμᾶν.

IV. Καὶ ζῶν ὁ φαῦλος καὶ θανὼν¹ κολάζεται.—ἡ νέα
φροντις οὐκ ἀλγεῖν φιλεῖ.—οὐκ ἔστιν οὐδεὶς² ὅστις οὐχ
αὐτὸν φιλεῖ.—εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦ, ἡγαπᾶτε ἄν³ με.—
καὶ κυβερνήτης ἀγαθὸς ἐνίοτε ναυαγεῖ, καὶ ἀνὴρ σπονδαῖος
ἐνίοτε ἀτυχεῖ.—τύχη ἔοικε⁴ φαύλῳ ἀγωνοθέτῃ· πολλάκις
γὰρ τὸν μηδὲν πράξαντα στεφανοῖ.⁵—ἐπισκοτεῖ τῷ μὲν
ἡλίῳ⁶ πολλάκις τὰ νέφη, τῷ δὲ λογισμῷ τὰ πάθη.⁷—οὔτε
τὸν ἄρρωστον⁸ χρυσῇ ὠφελεῖ κλίνη, οὔτε τὸν ἀνόητον
ἐπίσημος εὐτυχία.⁹—τὸ αὐτό¹⁰ ἐστὶν ὄφιν ἐκτρέφειν, καὶ
τὸν πονηρὸν εὐεργετεῖν· παρ'¹¹ οὐδετέρῳ γὰρ ἡ χάρις
εὐνοίαν γεννᾷ.—οἰκοῦντες γῆν ζητοῦμεν θάλασσαν, καὶ
πλέοντες πάλιν περισκοποῦμεν τὸν ἀγρόν.

II.

Convert the following ungrammatical Greek into gram-
matical, so as to suit the English opposite.

*We live, not as we wish, but
as the Deity determines.*

All men live in God.

*The bright beam of the sun
arouses the notes of birds.*

Ζάω, οὐχ ὥς θέλω, ἀλλ' ὥς ὁ
Θεὸς τελέω.

Πᾶς ἄνθρωπος ἐν Θεῷ ζάω.

Ὁ ὁ ἥλιος λαμπρὸς σέλας
κινέω ὁ φθέγμα ὄρνις.

<i>One swallow does not make a spring.</i>	Εἷς χελιδὼν οὐ ποιέω ἔαρ.
<i>There is a great Deity in heaven who inspects all things.</i>	Εἰμὶ ἐν οὐρανὸς μέγας Θεὸς ὃς ἐφοράω πᾶς.
<i>Many bad men are rich.</i>	Πολὺς πλουτέω κακός.
<i>Apollo loves me, the Muses love me, Jove honours me.</i>	Ἀπόλλων ἐγὼ φιλέω, ὁ Μοῦσα ἐγὼ φιλέω, Ζεὺς ἐγὼ τιμάω.
<i>Ptolemy, the son of Lagus, used to say, that it was better to enrich than to be rich.</i>	Πτολεμαῖος, ὁ Λάγος (υἱὸς), λέγω (imperf.), ἀμείνων εἰμὶ (pres. infin.) πλου-τίζω ἢ πλουτέω.
<i>Homer appears to me to have made the men gods, and the gods men.</i>	Ὅμηρος ἐγὼ δοκέω, ὁ μὲν ἄνθρωπος θεὸς ποιέω (perf. infin.), ὁ θεὸς δὲ ἄνθρωπος.
<i>Conon, having conquered in a naval battle, and having sacrificed a hecatomb, entertained all the Athenians.</i>	Κόνων, ἐν ναυμαχίᾳ νικάω (1st aor. part.), καὶ ἐκατόμβῃ θύω (1st aor. part.), πᾶς ὁ Ἀθηναῖος ἐστιάω (1st aor.).
<i>Pythagoras enjoined on his disciples to honour their elders, to exercise memory, to wage war on lawlessness.</i>	Πυθαγόρας παρεγγυάω (imperf.) ὁ μαθητῆς (dat.) ὁ πρέσβυς τιμάω, ὁ μνήμη ἀσκέω, ἀνομία (dat.) πολεμέω.

LXI. PASSIVE AND MIDDLE VOICES.

INDICATIVE MOOD.

Present.

S. τιμάομαι,
τιμῶμαι,
τιμάει,
τιμᾷ,
τιμάεται,
τιμᾶται.

S. φιλέομαι,
φιλοῦμαι,
φιλέει,
φιλεῖ,
φιλέεται,
φιλεῖται.

S. δηλόομαι,
δηλοῦμαι,
δηλόει,
δηλοῖ,
δηλόεται,
δηλοῦται.

D. τιμαόμεθον,
τιμώμεθον,
τιμάεσθον,
τιμᾶσθον,
τιμάεσθον,
τιμᾶσθον.

P. τιμαόμεθα,
τιμώμεθα,
τιμάεσθε,
τιμᾶσθε,
τιμάονται,
τιμῶνται.

D. φιλεόμεθον,
φιλούμεθον,
φιλέεσθον,
φιλεῖσθον,
φιλέεσθον,
φιλεῖσθον.

P. φιλεόμεθα,
φιλούμεθα,
φιλέεσθε,
φιλεῖσθε,
φιλέονται,
φιλοῦνται.

D. δηλοόμεθον,
δηλούμεθον,
δηλόεσθον,
δηλοῦσθον,
δηλόεσθον,
δηλοῦσθον.

P. δηλοόμεθα,
δηλούμεθα,
δηλόεσθε,
δηλοῦσθε,
δηλούνται,
δηλοῦνται.

Imperfect.

S. ἐτιμαόμην,
ἐτιμώμην,
ἐτιμάον,
ἐτιμῶ,
ἐτιμάετο,
ἐτιμᾶτο.

D. ἐτιμαόμεθον,
ἐτιμώμεθον,
ἐτιμάεσθον,
ἐτιμᾶσθον,
ἐτιμαέσθην,
ἐτιμάσθην.

P. ἐτιμαόμεθα,
ἐτιμώμεθα,
ἐτιμάεσθε,
ἐτιμᾶσθε,
ἐτιμάοντο,
ἐτιμῶντο.

S. ἐφιλεόμην,
ἐφιλούμην,
ἐφιλέον,
ἐφιλοῦ,
ἐφιλέετο,
ἐφιλεῖτο.

D. ἐφιλεόμεθον,
ἐφιλούμεθον,
ἐφιλέεσθον,
ἐφιλεῖσθον,
ἐφιλεέσθην,
ἐφιλεῖσθην.

P. ἐφιλεόμεθα,
ἐφιλούμεθα,
ἐφιλέεσθε,
ἐφιλεῖσθε,
ἐφιλέοντο,
ἐφιλοῦντο.

S. ἐδηλοόμην,
ἐδηλούμην,
ἐδηλόον,
ἐδηλοῦ,
ἐδηλόετο,
ἐδηλοῦτο.

D. ἐδηλοόμεθον,
ἐδηλούμεθον,
ἐδηλόεσθον,
ἐδηλοῦσθον,
ἐδηλοέσθην,
ἐδηλοῦσθην.

P. ἐδηλοόμεθα,
ἐδηλούμεθα,
ἐδηλόεσθε,
ἐδηλοῦσθε,
ἐδηλόοντο,
ἐδηλοῦντο.

SUBJUNCTIVE MOOD.

Present.

S. τιμάωμαι,
τιμῶμαι,
τιμάη,
τιμᾶ,
τιμάηται,
τιμᾶται.

D. τιμαώμεθον,
τιμώμεθον,
τιμάησθον,
τιμᾶσθον,
τιμάησθον,
τιμᾶσθον.

S. φιλέωμαι,
φιλῶμαι,
φιλέη,
φιλῇ,
φιλέηται,
φιληῖται.

D. φιλεώμεθον,
φιλῶμεθον,
φιλέησθον,
φιληῖσθον,
φιλέησθον,
φιληῖσθον.

S. δηλόωμαι,
δηλῶμαι,
δηλόη,
δηλοῖ,
δηλόηται,
δηλωῖται.

D. δηλοώμεθον,
δηλῶμεθον,
δηλόησθον,
δηλωῖσθον,
δηλόησθον,
δηλωῖσθον.

P. τιμαῶμεθα,
τιμῶμεθα,
τιμᾶήσθε,
τιμᾶσθε,
τιμᾶωνται,
τιμῶνται.

P. φιλεῶμεθα,
φιλῶμεθα,
φιλέήσθε,
φιλήσθε,
φιλέωνται,
φιλῶνται.

P. δηλοῶμεθα,
δηλῶμεθα,
δηλόήσθε,
δηλώσθε,
δηλόωνται,
δηλῶνται.

OPTATIVE MOOD.

Present.

S. τιμαοίμην,
τιμῶμην,
τιμάοιο,
τιμῶο,
τιμάοιτο,
τιμῶτο.

S. φιλεοίμην,
φιλῶμην,
φιλέοιο,
φιλοῖο,
φιλέοιτο,
φιλοῖτο.

S. δηλοοίμην,
δηλῶμην,
δηλόοιο,
δηλοῖο,
δηλόοιτο,
δηλοῖτο.

D. τιμαοίμεθον,
τιμῶμεθον,
τιμάοισθον,
τιμῶσθον,
τιμαοίσθην,
τιμῶσθην.

D. φιλεοίμεθον,
φιλῶμεθον,
φιλέοισθον,
φιλοῖσθον,
φιλεοίσθην,
φιλοίσθην.

D. δηλοοίμεθον,
δηλῶμεθον,
δηλόοισθον,
δηλοῖσθον,
δηλοοίσθην,
δηλοίσθην.

P. τιμαοίμεθα,
τιμῶμεθα,
τιμάοισθε,
τιμῶσθε,
τιμάοιντο,
τιμῶντο.

P. φιλεοίμεθα,
φιλῶμεθα,
φιλέοισθε,
φιλοῖσθε,
φιλέοιντο,
φιλοῖντο.

P. δηλοοίμεθα,
δηλῶμεθα,
δηλόοισθε,
δηλοῖσθε,
δηλόοιντο,
δηλοῖντο.

IMPERATIVE MOOD.

Present.

S. τιμάον,
τιμῶ,
τιμαέσθω,
τιμάσθω.

S. φιλέον,
φιλῶ,
φιλεέσθω,
φιλείσθω.

S. δηλόον,
δηλοῦ,
δηλοέσθω,
δηλούσθω.

D. τιμάεσθον,
τιμᾶσθον,
τιμαέσθων,
τιμάσθων.

D. φιλέεσθον,
φιλεῖσθον,
φιλεέσθων,
φιλείσθων.

D. δηλόεσθον,
δηλοῦσθον,
δηλοέσθων,
δηλούσθων.

P. τιμάεσθε,
τιμᾶσθε,
τιμαέσθωσαν,
τιμάσθωσαν.

P. φιλέεσθε,
φιλεῖσθε,
φιλεέσθωσαν,
φιλείσθωσαν.

P. δηλόεσθε,
δηλοῦσθε,
δηλοέσθωσαν,
δηλούσθωσαν.

INFINITIVE MOOD.

Present.

τιμάεσθαι,
τιμᾶσθαι.

φιλέεσθαι,
φιλεῖσθαι.

δηλόεσθαι,
δηλοῦσθαι.

changed in the perfect passive into *a* ; as, στρέφω, ἔστροφα, ἔστραμμαι ; τρέπω, τέτροφα, τέτραμμαι.

The third person plural of the perfect is formed from the third person singular, by inserting *ν* before *ται* ; as, πεφιλήνται, from πεφιλήται. But if the first person of the perfect passive end in *μαι* impure, that is, with a consonant preceding it, the third person plural is formed by a periphrasis of the verb εἶμι and the perfect participle ; as, τέτυμμαι, τετυμμένοι εἰσί.¹

This same periphrasis is employed in the optative and subjunctive moods, when the perfect ends in *μαι* impure ; as, τετυμμένος εἶην, τετυμμένος ᾧ. But not when the perfect ends in *μαι* pure ; as, τετιμήμην, τετιμῶμαι.

The Pluperfect

is formed from the perfect by changing *μαι* into *μην*, and prefixing *ε* to the continued augment, if there be a reduplication ; as, τέτυμμαι, ἐτετύμμην.

The third person plural of the pluperfect is formed by a periphrasis of εἶμι and the perfect participle, whenever the perfect from which it is derived ends in *μαι* impure ; as, τετυμμένοι ἦσαν.

The First Aorist

is formed from the third person singular of the perfect by dropping the reduplication, changing *ται* into *θην*, and the preceding smooth into an aspirated mute ; as, τέτυπται, ἐτύφθην.

Four verbs take *σ* before the termination *θην*, although it is not found in the third person of the perfect ; as, μέμνηται, ἐμνήσθην ; κέχρηται, ἐχρήσθην ; ἔρρωται, ἐρρώσθην ; πέπληται, ἐπλήσθην. On the contrary, σέσωσται makes ἐσώθην.

1. This is done from a principle of euphony, since τέτυπνται would be too harsh for the ear. The same remark applies to the pluperfect, and to the optative and subjunctive moods.

Some which have η in the perfect passive receive an ϵ in the first aorist; as, εὔρηται, εὔρέθην; ἐπήνηται, ἐπηνέθην; ἀφήρηται, ἀφηρέθην. From εἴρηται the aorist is ἐῤῥήθην and ἐῤῥέθην.

Verbs which change ϵ of the future into o of the perfect active, and into a in the perfect passive, take ϵ again in the first aorist; as, ἔστραπται, ἐστρέφθην; τέτραπται, ἐτρέφθην; τέθραπται, ἐθρέφθην.

The First Future

is formed from the first aorist, by dropping the augment, and changing $\theta\eta\nu$ into $\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$; as, ἐτύφθην, τυφθήσομαι.

The Second Aorist

is formed from the second aorist active, by changing $o\nu$ into $\eta\nu$; as ἔτυπον, ἐτύπην.

No second aorist passive occurs in $\delta\eta\nu$, $\theta\eta\nu$, $\tau\eta\nu$; or from verbs in ω pure, except ἐκάην, ἐδάην, ἐῤῥύην, ἐφύην.

The Second Future

is formed from the second aorist, by dropping the augment, and changing $\eta\nu$ into $\eta\sigma\omicron\mu\alpha\iota$; as, ἐτύπην, τυπήσομαι.

The Third Future,

or *Paulo-post-futurum*, is formed from the second person singular of the perfect, by changing $\alpha\iota$ into $\omicron\mu\alpha\iota$; as, τέτυψαι, τετύψομαι.

LVI. EXERCISES ON THE PASSIVE VOICE OF VERBS IN ω .

I.

Translate the following:

I. Κολάζονται μετὰ¹ θάνατον πάντες οἱ κακοί.—Πυθαγόρας πρῶτον ἑαυτὸν φιλόσοφον ὠνόμασεν.² οἱ δὲ παλαιότεροι σοφοὶ ὠνομάσθησαν.—Ἡφαιστος ἐῤῥίφῃ³ ὑπὸ Διὸς ἐξ οὐρανοῦ.—μόνοι καταλελειμένοι ἦσαν.⁴—συνήχθησαν⁵ τὰ

ἔθνη τῶν Ἑλλήνων.—ἀπεστάλη⁶ ὁ ἄγγελος ἀπὸ Θεοῦ.—
 Ἀντώνιος ἐκέλευσε⁷ τὴν τοῦ ῥήτορος κεφαλὴν ἀποκοπῆ-
 ναι.⁸—ὑπὸ τοῦ πλήθους τῶν παρόντων⁹ ἐν τῇ ἐκκλησίᾳ
 διατετάραγμαι¹⁰ τὴν γνώμην,¹¹ καὶ ἡ γλῶττα ἐμπεπεδημένη¹²
 εἶναι ἔοικε.¹³—Εὐριπίδης ἐν Μακεδονίᾳ ἐτάφη.¹⁴

II. Ἀνθρώπον ἡ καρδία τῷ μαζῷ τῷ λαιῷ προσήρτηται.¹
 —ἐν τοῖς Δράκοντος νόμοις μία ὥριστο² ζημία, θάνατος.—
 Πυθαγόρας, κατὰ³ τὴν αὐτὴν τῆς ἡμέρας ὥραν, ὤφθη⁴ ἐν
 Μεταποντίῳ καὶ ἐν Κρότωνι.—Πτολεμαῖος, ὁ Μακεδονίας
 βασιλεύς, ὑπὸ τῶν Γαλατῶν ἐσφάγη,⁵ καὶ πᾶσα ἡ Μακεδον-
 ικὴ δύναμις κατεκόπη⁶ καὶ διεφθάρη.⁷—τιθῆναι ἐμπτύουσι
 τοῖς παιδίῳις, ὥς μὴ βασκανθῶσιν.⁸—εἰ τοῦτο πράττης,
 κολασθήσει.

III. Ἀκταίων, τραφεὶς¹ παρὰ² Χείρωνι, κυνηγὸς εἶναι
 ἐδιδάχθη,³ καὶ ὕστερον κατεβρώθη⁴ ἐν τῷ Κιθαιρῶνι ὑπὸ
 τῶν ιδίων κυνῶν.—Λίνος ὑπὸ Ἡρακλοῦς τῇ κιθάρᾳ πλη-
 γεῖς⁵ ἀπέθανεν.⁶—Ἀναξαγόρας λέγεται ἀσεβείας κριθῆναι,⁷
 διότι τὸν ἥλιον μύδρον διάπυρον ἔλεγεν εἶναι.—Λητῷ
 κατὰ⁸ τὴν γῆν ἅπασαν ὑφ' Ἡρας ἡλαύνετο.⁹—Φινεύς,
 ἀπαλλαγείς¹⁰ τῶν Ἀρπυιῶν, ἐμήνησε¹¹ τὸν πλοῦν τοῖς
 Ἀργοναύταις.

IV. Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη.—οἱ Κύρου
 ἑξακόσιοι ἵππεῖς διασπείρονται· πλὴν πάνυ ὀλίγοι ἀμφ'
 αὐτὸν κατελείφθησαν.¹—μέμνησο² ὅτι θνητὸς εἷς.—Σαρ-
 δανάπαλος, ἐν βασιλείῳις κατακεκλεισμένος,³ οὐδὲν ἄλλο
 ἐδίωκεν ἢ ἡδονήν.—Τυφὼν ὑπὸ Ζηνὸς ἐκολάσθη.—αἱ τῶν
 Ῥωμαίων γυναικες οἴκοι μένειν οὐκ εἰθισμέναι εἰσὶν,⁴
 ὥσπερ αἱ τῶν Ἑλλήνων.—οὗτος ὁ νόμος ἐφυλάχθη ὑπὸ
 Περικλέους, καὶ ἐθαυμάσθη ὑπὸ Ἀλκιβιάδου.

II.

Convert the following ungrammatical Greek into gram-
 matical, so as to suit the English opposite.

But nevertheless it shall be | Ἀλλ' ὁμῶς λέγω (3d fut.) καὶ
 said, and this shall be done. | οὗτος πράσσω (3d fut.).

The name of the Deity is written upon the universe.

Let this robber be cast into Pyriphlegethon, and let the tyrant be lacerated by vultures.

When first a camel was seen, men, having been struck at its size, fled.

They say that Actæon was devoured by his own hounds.

Apollo, having been condemned on account of the death of the Cyclopes, was sent down to earth.

All shall be satisfied, and shall be sent away happy.

Thence, in after days, rivers of fire shall be made to burst forth.

Ὁ ὁ Θεὸς ὄνομα ἐπὶ ὁ κόσμος (gen.) ἐπιγράφω (perf.).

Ὁ μὲν ληστῆς οὗτος ἐς Πυριφλεγέθων ἐμβάλλω (perf. imper.) ὁ δὲ τύραννος ὑπὸ γυψ (gen.) κείρω (pres. imper.).

Ὅτε πρῶτον κάμηλος ὄπτομαι (1st aor.), ἄνθρωπος, ἐπὶ ὁ μέγεθος (acc.) αὐτὸς καταπλήσσω, (2d aor. part.) φεύγω (imperf.).

Λέγω Ἀκταίων (acc.) ὑπὸ ὁ ἴδιος κύων καταβιβρώσκω (1st aor. inf.).

Ἀπόλλων, καταδικάζω (1st aor. part.) ἐπὶ ὁ ὁ Κύκλωψ θάνατος (dat.), καταπέμπω (1st aor.) ἐς γῆ.

Πᾶς χορτάζω (1st fut.) καὶ ἀποπέμπω (1st fut.) μακάριος.

Ἐνθεν ποτὲ ἐκρήσσω (2d fut.) ποταμὸς πῦρ.

LVII. MIDDLE VOICE.

Synopsis of the Moods and Tenses.

	Indic.	Imper.	Optat.	Subj.	Infinit.	Part.
Present,	τύπτ-ομαι,	τύπτ-ου,	-οίμην,	-ωμαι,	-εσθαι,	-όμενος,
Imperfect,	ἐτυπ-όμην,					
Perfect,	τέτυπ-α,	τέτυπ-ε,	-οιμι,	-ω,	-έναι,	-ώς,
Pluperfect,	ἐτετύπ-ειν,					
1st Future,	τύψ-ομαι,	τύψ-αι,	-οίμην,	-ωμαι,	-εσθαι,	-όμενος,
1st Aorist,	ἐτυψ-άμην,					
2d Aorist,	ἐτυπ-όμην,	τυπ-οῦ,	-οίμην,	-ωμαι,	-έσθαι,	-όμενος,
2d Future,	τυπ-οῦμαι,					
			-οίμην,		-εἶσθαι,	-οῦμενος.

Numbers and Persons.

The only tenses of the middle voice that differ from those of the active and passive of verbs in ω are the first aorists of the indicative, imperative, and optative, and the second future of the indicative.

INDICATIVE MOOD.

FIRST AORIST, *I struck myself.*

S. ἐτυψ-άμην,	ἐτύψ-ω,	ἐτύψ-ατο,
D. ἐτυψ-άμεθον,	ἐτύψ-ασθον,	ἐτυψ-άσθην,
P. ἐτυψ-άμεθα,	ἐτύψ-ασθε,	ἐτύψ-αντο.

SECOND FUTURE, *I shall or will strike myself.*

S. τυπ-οῦμαι,	τυπ-εῖ,	τυπ-εῖται,
D. τυπ-οῦμεθον,	τυπ-εῖσθον,	τυπ-εῖσθην,
P. τυπ-οῦμεθα,	τυπ-εῖσθε,	τυπ-οῦνται.

IMPERATIVE MOOD.

FIRST AORIST, *strike thyself.*

S. τύψ-αι,	τύψ-ασθω,
D. τύψ-ασθον,	τύψ-ασθων,
P. τύψ-ασθε,	τύψ-ασθωσαν.

OPTATIVE MOOD.

FIRST AORIST, *may I have been struck.*

S. τυψ-αίμην,	τύψ-αιο,	τύψ-αιτο,
D. τυψ-αίμεθον,	τύψ-αισθον,	τυψ-αίσθην,
P. τυψ-αίμεθα,	τύψ-αισθε,	τύψ-άιντο.

PARTICIPLES.

FIRST AORIST, *having struck myself.*

N. τυψ-άμενος,	τυψ-αμένη,	τυψ-αμένον,
G. τυψ-αμένον,	τυψ-αμένης,	τυψ-αμένου.

FIRST FUTURE, *being about to strike myself.*

N. τυψ-όμενος,	τυψ-ομένη,	τυψ-ομένον,
G. τυψ-ομένον,	τυψ-ομένης,	τυψ-ομένου.

SECOND FUTURE, *being about to strike myself.*

N. τυπ-ούμενος,	τυπ-ουμένη,	τυπ-ούμενον,
G. τυπ-ουμένον,	τυπ-ουμένης,	τυπ-ουμένου.

FORMATION OF THE MIDDLE TENSES.

The Present and Imperfect

are the same in form as those of the passive voice, and are similarly formed.

The Perfect

is formed from the second aorist active, by prefixing the reduplication, and changing *ου* into *α*; as, ἔτυπον, τέτυπα.

If the second aorist has *α* or *ε* in the penult, the perfect middle changes this into *ο*; as, σπείρω, ἔσπαρον, ἔσπορα; ἐγείρω, ἤγερον, ἤγορα.

But if the *α* in the penult of the second aorist comes from *αι* or *η* in the present, or is long there by position, the perfect changes it into *η*; as, μαίνομαι, ἐμάνην, μέμηνα; πλήσσω, ἔπλαγον, πέπληγα; θάλλω, ἔθαλον, τέθηλα; κλάζω, ἔκλαγον, κέκληγα.

The exceptions to this rule are the following: κράζω, ἔκραγον, κέκρᾱγα; πράσσω, ἔπραγον, πέπρᾱγα; φράζω, ἔφραδον, πέφρᾱδα; ἄδω, ἔᾱδα; ἄγω, “to break,” ἐᾱγα.

If the second aorist has *ι* in the penult from a present in *ει*, the perfect middle changes it into *οι*; as, πείθω, ἐπιθον, πέποιθα; λείπω, ἔλιπον, λέλοιπα; εἶδω, ἔδον, οἶδα.

But if the *ι* be already in the present, the perfect merely lengthens it after having been short in the second aorist; as, τρίζω ἔτριγον, τέτριγα.

In some verbs the penult of the perfect middle remains short; as, ἀκήκοα, from ἀκούω; ἐλήλυθα, from ἐλεύθω. On the other hand, we have πέφενγα, from φεύγω; κέκευθα, from κεύθω; τέτευχα, from τεύχω.

The verb ῥήσσω makes ῥῥῶγα; so, also, we have ἔολπα, from ἔλπω; ἔοργα, from ἔργω; εἶωθα, from ἔθω.

Some perfects appear to be formed immediately from the present, by changing *ω* into *α*, and prefixing the reduplication; as, δούπω, δέδουπα; δίω, δέδια; and so, also, ἄνωγα, for ἤνωγα.

The Pluperfect

is formed from the perfect, by prefixing ε, and changing α into ειν; as, τέτυπα, ἐτετύπειν.

The First Aorist

is formed from the first aorist active, by adding μην; as, ἔτυπα, ἐτυπάμην.

The First Future

is formed from the first future active, by changing ω into ομαι; as, τύψω, τύσομαι.

In verbs of the fourth conjugation, ῶ is changed into οῦμαι; as, ψαλῶ, ψαλοῦμαι.

The Second Aorist

is formed from the second aorist active, by changing ον into ομην; as, ἔτύπτον, ἐτυπτόμην.

The Second Future

is formed from the second future active, by changing ῶ into οῦμαι; as, τυπῶ, τυποῦμαι.

REMARKS ON THE MIDDLE VOICE.

1. The *Middle Voice* has been so called by grammarians, as having a *middle* signification between the active and passive, implying neither action nor passion simply, but a union in some degree of both.

2. The principal usages of the middle voice are five in number. The first four may be called usages of *reflexive*, the fifth the usage of *reciprocal*, signification.

- I. Where A does the act on himself, or on what belongs to himself; or, in other words, is the object of his own action; as, ἀπήγγαστο, "he hung himself;" κεφαλὴν ἐκόψατο, "he wounded his own head."
- II. Where A does the act on some other object M, relatively to himself, and not for another person; as, κατεστρέψατο τὸν Μῆδον, "he made the Median subject to himself."
- III. Where A gets an act done for himself, or for those belonging to him, by B. Thus of Chryses it is said, in the Iliad, that he came to the Grecian camp, λυσόμενος θυγάτρα, "to get his daughter released by Agamemnon, on the payment of a ransom;" that is,

briefly, "*to ransom his daughter.*" Whereas, of Agamemnon it is said, οὐδ' ἀπέλυσε θυγάτρα, "*he did not release her,*" namely, to Chryses. Under this same head may be ranked the following instances: διδάσασθαι τὸν υἱόν, "*to get one's son instructed;*" δανείζω, "*to lend;*" δανείζομαι, "*to get a loan for one's self,*" "*to borrow.*"

IV. Where, in such verbs as κόπτομαι, "*to mourn;*" σέβομαι, "*to urge one's self on,*" the direct action is done by A on himself, but an accusative or other case follows of B, whom that action farther regards. Thus, ἐκόψαντο αὐτόν, "*they mourned for him;*" i. e., they cut or lacerated themselves for him. Σεύονται αὐτόν, "*they stir themselves in pursuit of him.*" Ἐτιλλέσθην αὐτόν, "*they tore their hair in mourning for him.*" So, also, φυλάξει τὸν παῖδα, "*to guard the boy;*" but φυλάξασθαι τὸν λέοντα, "*to guard one's self against the lion.*" And again, where, in the Iliad, it is said of Hector, ὥς εἰπὼν, οὗ παιδὸς ὀρέξατο, "*thus having spoken, he stretched out his arms to receive his son.*"

V. Where the action is reciprocal between two persons or parties, and A does to B what B does to A; as in verbs signifying to *contract, quarrel, fight, converse, &c.* Thus, in Demosthenes, it is said, ἕως ἂν διαλυσώμεθα τὸν πόλεμον, "*until we shall have put an end to the war, by treaty mutually agreed upon.*" To this head belong such verbs as μάχεσθαι, σπένδεσθαι, διαλέγεσθαι, &c.

In many verbs, the perfect, pluperfect, and aorist passive are used in a middle sense, besides the ordinary meaning of the passive. Thus, ἐπιδεδειγμένος τὴν πονηρίαν, "*having openly manifested his wickedness;*" μεμισθωμένος χώρον, "*having hired a piece of ground;*" κατεκλίθη, "*he laid himself down;*" ἀπηλλάγη, "*he departed.*" The regular middle form of the aorist in such verbs is unusual or obsolete. In some it has a special signification; as, σταλῆναι, "*to travel;*" but στείλασθαι, "*to array one's self.*"

LVIII. EXERCISES ON THE MIDDLE VOICE OF VERBS IN ω.

I.

Translate the following:

I. Νῦν μέγα θαῦμα φαίνεται,¹ οἱ γὰρ Ἀθηναῖοι ποικίλους ἐνδύονται² χιτῶνας.—Ἀριστομένης θυσάμενος³ ἡλείψατο.⁴ —λούσας⁵ τὸ ἐμὸν σῶμα, ἀπῆλθε⁶ καὶ ἐλούσατο.—τὴν τῶν

Θηβαίων πόλιν ὠρέξατο⁷ λαβεῖν.—ἐνίψατο⁸ χεῖρας, καὶ ἐλθὼν ἐκαθίστατο⁹ ἐπὶ τῆς κλίνης.—Νέαρχος ἐγράψατο¹⁰ αὐτὸν ἀσεβείας.—γεγόναμεν¹¹ ἅπαξ· δις δ' οὐκ ἔξεστὶ γενέσθαι.—ἔοικε¹² βίος θεάτρῳ.—παύσωμεν¹³ τὴν τῶν πολεμίων βοήν, καὶ ἡμεῖς τότε θρήνων καὶ γόων, καὶ πολλῶν μόχθων πανσόμεθα.

II. Τοῦτο ἐγένετο ὅτε Κῦρος ὁ μέγας κατεστρέφετο τοὺς Λυδοὺς.—ἀνάγκη παισὶν ἐστὶ πατρὸς λόγῳ πείθεσθαι.—λόγισαι¹ πρὸ ἔργου.—φυλαττώμεθα τοὺς κακοὺς, μὴ φυλάττωμεν αὐτούς.—οἱ Ἀθηναῖοι ἐψηφίσαντο² ναῦς τε καὶ χρήματα πέμπειν.—ἀπὸ ταύτης τῆς γῆς ἀπαλλάττον.—ἀπέχου τῶν ἀσεβῶν· ὀρεξαι τῆς ἀρετῆς, καὶ πάντων μάλιστα σεαυτὸν αἰσχύνου.³—δεδοίκασιν⁴ αἱ μέλισσαι οὐ τοσοῦτον τὸ κρύος, ὅσον τὸν ὄμβρον.—ἐλπίς ἐγρηγορότος⁵ ἐνύπνιον ἐστὶ.

III. Ἡμύνασθε¹ τοὺς πολεμίους καλῶς, ὧ στρατιῶται.—ὁ μέγας ὄλθος Πριάμου ἀπώλετο.²—γεύσαι,³ καὶ εὐρήσεις⁴ ὧς ἡδύ ἐστι.—τῆς μὲν διαστάσεως σὺ ἥρξω,⁵ τῆς δὲ διαλύσεως ἐγὼ ἡρξάμην.—Μίλων, ὁ ἐκ Κρότωνος ἀθλητῆς, ταῦρον ἀράμενος⁶ ἔφερε διὰ τοῦ σταδίου μέσον.—ἐπειδὴ οἱ θεοὶ, οἱ σωτῆρες, ἐκ κυμάτων καὶ κινδύνου ἐμὲ ἐξείλοντο,⁷ ἐπ' ἀρετὴν τρέψομαι.—ἀπολοίμην⁸ εἰ μὴ σε τιμωρησαίμην.—Ἰάσων τοῦτο ἀκούσας ἐχρίσατο⁹ τῷ φαρμάκῳ.

IV. Ἀπεκρίνατο¹ Θεόπομπος καὶ εἶπεν· ἀπόλωλα,² ὦ ἄνδρες, καὶ κατ'³ ἐμαντοῦ θάνατον δικάζομαι.—οἱ Ἀθηναῖοι καὶ οἱ βάρβαροι ἡγωνίζοντο ἐν Μαραθῶνι.—διαλεγώμεθα περὶ τούτων, καὶ καταλνώμεθα τὴν ἔχθραν.—ἐδάνεισα⁴ τῷ ἀδελφῷ, ἐδανεισάμην ἀπὸ σου.—ἐγὼ δικάζω, ὑμεῖς δὲ δικάζεσθε.—Πελία ἐθέσπισεν⁵ ὁ θεὸς, τὸν μονοσάνδαλον φυλάξασθαι.⁶—ἐθέλεις, ὦ Ζεῦ, τοῦτον προκατακλίνεσθαί μου;—ὁ πατὴρ τὸν νῖον διδάσκεται.—οὐκοῦν καὶ ὑπὲρ ἐμαντοῦ ἀποκρινοῦμαι.

II.

Convert the following ungrammatical Greek into grammatical, so as to suit the English opposite.

<i>The stolen fountain of fire has appeared a teacher of every art unto mortals.</i>	Ὁ κλοπαῖος πῦρ πηγὴ πᾶς τέχνης διδάσκαλος βροτῶς φαίνω (perf.).
<i>You had all cried out together, but yet the Syracusans had done this.</i>	Ἄπας ἅμα κράζω (pluperf.), ἀλλ' ὅμως οὗτος ὁ Συρακούσιος πράττω (pluperf.).
<i>So many evils did he contrive, and so many good things did he cause to cease.</i>	Τόσος κακὸς μῆδομαι (1st aor.), καὶ τόσος ἀγαθὸς παύω (1st aor.).
<i>Cease, friends, uttering foolish words, and beware of the sharp-mouthed griffons, dumb hounds of Jove.</i>	Παύω (1st aor.), φίλος, λέγω μάταιος λόγος, καὶ φυλάττω (1st aor.) ὁ ὀξύστομος γρῦψ, ὁ Ζεὺς ἀκραγῆς κύων.
<i>May he perish, with his children, for I also am undone.</i>	Ἀπόλλυμι (2d aor. opt.) σὺν ὁ τέκνον, ἐγὼ γὰρ καὶ ἀπόλλυμι (perf.).
<i>You might have done this for yourself, since you did it once for me.</i>	Οὗτος ἂν πράσσω (1st aor. opt.), ἐπεὶ ἐγὼ ποτε πράσσω (1st aor. ind.).
<i>Reach out to your mother your right hand to salute.</i>	Ἐκτείνω (1st aor.) ὁ μήτηρ ὁ δεξιὸς χεὶρ ἀσπάζομαι (1st aor. infin.).
<i>It is a fit time to consult together about these things, since, having obeyed the god, I slew my mother.</i>	Καιρὸς εἰμι περὶ οὗτος βουλευώ (1st aor. infin.), ἐπεὶ, πείθω (2d aor. part.) ὁ θεὸς (dat.) ὁ μήτηρ κτείνω (1st aor.).

LIX. CONTRACTED VERBS.

I. Verbs in *άω*, *έω*, and *όω* correspond entirely, in their general formation, to the rules and examples already given for verbs in *ω*.

II. But in the present and imperfect of the active and passive forms, where the vowels *α*, *ε*, *ο* stand immediately before the vowels of the flexible endings, there arises in the Attic and common language a contraction, the rules for which are as follows :

III. Verbs in *άω* contract *άω*, *άο*, and *άου* into *ῶ* ; as, *τιμάω*, *τιμῶ* ; *τιμάομεν*, *τιμῶμεν* ; *τιμάουσι*, *τιμῶσι*. Otherwise they contract into *α* ; as, *τίμαε*, *τίμα*. They also subscribe *ι* ; as, *τιμάοιμι*, *τιμῶμι* ; *τιμάεις*, *τιμᾷς*.

IV. Verbs in *έω* contract *εε* into *ει*, and *έο* into *οῦ* ; as, *φίλεε*, *φίλει* ; *φιλέομεν*, *φιλοῦμεν*. Otherwise they drop *ε* ; as, *φιλέω*, *φιλῶ* ; *φιλέεις*, *φιλεῖς*.

V. Verbs in *όω* contract *ο*, with a long vowel, into *ῶ* ; as, *δηλόω*, *δηλῶ* ; with a short vowel, or *ου*, into *οῦ* ; as, *δηλόετε*, *δηλοῦτε* ; *δηλόουσι*, *δηλοῦσι*. Otherwise into *οῖ* ; as, *δηλόης*, *δηλοῖς*. In the infinitive *όειν* is contracted into *οῦν*.

VI. Four verbs in *άω*, namely, *ζάω*, *πεινάω*, *διψάω*, and *χράω*, contract *άε* into *ῆ*, and *άει* into *ῆ* ; as, *ζάω*, *ζῆς*, *ζῆ*, *ζῆτε* *ζῆν* ; imperfect, *ἔζων*, *ἔζης*, *ἔζη*. So, also, *πεινῆν*, *διψῆν*, *χρῆσθαι*, *χρῆται*.

VII. Dissyllables in *έω* are contracted in the imperative and infinitive only. Thus we say, *πλέω*, *πλέομεν*, and not *πλῶ*, *πλοῦμεν*.

Examples of Contracted Verbs.

ACTIVE VOICE.

INDICATIVE MOOD.—*Present.*

I honour.

- S. τιμάω,
τιμῶ,
τιμάεις,
τιμᾶς,
τιμάει,
τιμᾶ.
D. τιμάετον,
τιμᾶτον,
τιμάετον,
τιμᾶτον.
P. τιμάομεν,
τιμῶμεν,
τιμάετε,
τιμᾶτε,
τιμάουσι,
τιμῶσι.

I love.

- S. φιλέω,
φιλῶ,
φιλέεις,
φιλεῖς,
φιλέει,
φιλεῖ.
D. φιλέετον,
φιλεῖτον,
φιλέετον,
φιλεῖτον.
P. φιλέομεν,
φιλοῦμεν,
φιλέετε,
φιλεῖτε,
φιλέουσι,
φιλοῦσι.

I manifest.

- S. δηλόω,
δηλῶ,
δηλόεις,
δηλοῖς,
δηλόει,
δηλοῖ.
D. δηλόετον,
δηλοῦτον,
δηλόετον,
δηλοῦτον.
P. δηλόομεν,
δηλοῦμεν,
δηλόετε,
δηλοῦτε,
δηλόουσι,
δηλοῦσι.

Imperfect.

- S. ἐτίμαον,
ἐτίμων,
ἐτίμαες,
ἐτίμας,
ἐτίμαε,
ἐτίμα.
D. ἐτιμάετον,
ἐτιμᾶτον,
ἐτιμαέτην,
ἐτιμάτην.
P. ἐτιμάομεν,
ἐτιμῶμεν,
ἐτιμάετε,
ἐτιμᾶτε,
ἐτίμαον,
ἐτίμων.

- S. ἐφίλεον,
ἐφίλουν,
ἐφίλεες,
ἐφίλεις,
ἐφίλεε,
ἐφίλει.
D. ἐφιλέετον,
ἐφιλεῖτον,
ἐφιλεέτην,
ἐφιλείτην.
P. ἐφιλέομεν,
ἐφιλοῦμεν,
ἐφιλέετε,
ἐφιλεῖτε,
ἐφίλεον,
ἐφίλουν.

- S. ἐδήλοον,
ἐδήλουν,
ἐδήλοες,
ἐδήλους,
ἐδήλοε,
ἐδήλου.
D. ἐδηλόετον,
ἐδηλοῦτον,
ἐδηλοέτην,
ἐδηλούτην.
P. ἐδηλόομεν,
ἐδηλοῦμεν,
ἐδηλόετε,
ἐδηλοῦτε,
ἐδήλοον,
ἐδήλουν.

SUBJUNCTIVE MOOD.—*Present.*

- S. τιμάω,
τιμῶ,
τιμάης,
τιμᾶς,
τιμάη,
τιμᾶ.

- S. φιλέω,
φιλῶ,
φιλέης,
φιλῆς,
φιλέη,
φιλῇ.

- S. δηλόω,
δηλῶ,
δηλόης,
δηλοῖς,
δηλόη,
δηλοῖ.

I honour.

D. τιμάητον,
τιμάτον,
τιμάητον,
τιμάτον.

P. τιμάωμεν,
τιμῶμεν,
τιμάητε,
τιμάτε,
τιμάωσι,
τιμῶσι.

I love.

D. φιλέητον,
φιλήτον,
φιλέητον,
φιλήτον.

P. φιλέωμεν,
φιλῶμεν,
φιλέητε,
φιλήτε,
φιλέωσι,
φιλῶσι.

I manifest.

D. δηλόητον,
δηλώτον,
δηλόητον,
δηλώτον.

P. δηλόωμεν,
δηλῶμεν,
δηλόητε,
δηλώτε,
δηλόωσι,
δηλῶσι.

OPTATIVE MOOD.—*Present.*

S. τιμάοιμι,
τιμῶμι,
τιμάοις,
τιμῶς,
τιμάοι,
τιμῶ.

D. τιμάοιτον,
τιμῶτον,
τιμαοίτην,
τιμῶτην.

P. τιμάοιμεν,
τιμῶμεν,
τιμάοιτε,
τιμῶτε,
τιμάοιεν,
τιμῶεν.

S. φιλέοιμι,
φιλοῖμι,
φιλέοις,
φιλοῖς,
φιλέοι,
φιλοῖ.

D. φιλέοιτον,
φιλοῖτον,
φιλεοίτην,
φιλοίτην.

P. φιλέοιμεν,
φιλοῖμεν,
φιλέοιτε,
φιλοῖτε,
φιλέοιεν,
φιλοῖεν.

S. δηλόοιμι,
δηλοῖμι,
δηλόοις,
δηλοῖς,
δηλόοι,
δηλοῖ.

D. δηλόοιτον,
δηλοῖτον,
δηλοοίτην,
δηλοίτην.

P. δηλόοιμεν,
δηλοῖμεν,
δηλόοιτε,
δηλοῖτε,
δηλόοιεν,
δηλοῖεν.

IMPERATIVE MOOD.—*Present.*

S. τίμαε,
τίμα,
τιμαέτω,
τιμάτω.

D. τιμάετον,
τιμάτον,
τιμαέτων,
τιμάτων.

S. φίλεε,
φίλει,
φιλεέτω,
φιλείτω.

D. φιλέετον,
φιλείτον,
φιλεέτων,
φιλείτων.

S. δήλοε,
δήλου,
δηλοέτω,
δηλούτω.

D. δηλόετον,
δηλούτον,
δηλοέτων,
δηλούτων.

1. The Attics have a contracted form of this mood peculiar to themselves; as follows:

τιμ-ών,	-ώης,	-ώη,	φιλ-οίην,	-οίης,	-οίη,
	-ώητον,	-ώήτην,		-οίητον,	-οιήτην,
-ώμεν,	-ώητε,	-ώησαν,	-οίημεν,	-οίητε,	-οιήσαν,
			δηλ-οίην,	-οίης,	-οίη,
				-οίητον,	-οιήτην,
			-οίημεν,	-οιήτε,	-οιήσαν.

P. τιμάετε,
τιμᾶτε,
τιμαέτωσαν,
τιμάτωσαν.

P. φιλέετε,
φιλεῖτε,
φιλεέτωσαν,
φιλείτωσαν.

P. δηλόετε,
δηλοῦτε,
δηλοέτωσαν,
δηλοῦτωσαν.

INFINITIVE MOOD.—*Present.*

τιμάειν,
τιμᾶν.

φιλέειν,
φιλεῖν.

δηλόειν,
δηλοῦν.

PARTICIPLE.—*Present.*

N. τιμάων,
τιμῶν,
τιμαόουσα,
τιμῶσα,
τιμάον,
τιμῶν.

N. φιλέων,
φιλῶν,
φιλεούσα,
φιλοῦσα,
φιλέον,
φιλοῦν.

N. δηλόων,
δηλῶν,
δηλοόουσα,
δηλοῦσα,
δηλόον,
δηλοῦν.

G. τιμάοντος,
τιμῶντος,
τιμαούσης,
τιμώσης,
τιμάοντος,
τιμῶντος, &c.

G. φιλέοντος,
φιλοῦντος,
φιλεούσης,
φιλούσης,
φιλέοντος,
φιλοῦντος, &c.

G. δηλόοντος,
δηλοῦντος,
δηλοούσης,
δηλούσης,
δηλόοντος,
δηλοῦντος, &c.

LX. EXERCISES ON THE ACTIVE VOICE OF CONTRACTED VERBS.

I.

Translate the following :

I. Νόει¹ καὶ τότε πρᾶττε.—συνήθεια κόρον γεννᾷ.—
'Ορφεὺς ἄδων ἐκίνει² λίθους τε καὶ δένδρα.—οἱ ἄνθρωποι
τὸ παλαιὸν³ ἐν ἄντροις ὥκουν.⁴—τὴν Σικελίαν τὸ παλαιὸν
οἱ Ῥωμαῖοι ἐκάλουν τὸ τῆς Ῥώμης ταμεῖον.—τὴν Ἀχιλ-
λέως ἀσπίδα Ὅμηρος ἐποίησε⁵ φέρονσαν ὄλον τὸν οὐρανὸν,
καὶ γεωργοῦντας,⁶ καὶ γαμοῦντας, καὶ δικαζομένους καὶ
πολεμοῦντας.—Θαλῆς λέγεται πρῶτος ἀστρολογῆσαι.—
μηδέποτε φρονήσης ἐπὶ σεαυτῷ μέγα.⁷—Πλάτων φιλοσοφ-
ίαν τὴν θανάτου μελέτην ἐκάλεσεν.

II. Ὡ παῖ σιῶπα, πολλ' ἔχει σιγὴ καλὰ.—μὴ κακοῖς
ὀμίλει.—τοὺς θεοὺς τίμα· τὰ σπουδαῖα μελέτα.—γελᾷ ὁ
μῶρος, κἄν¹ τι μὴ γελοῖον ᾗ.—Σαλμωνεὺς ἀντιβροντᾶν
ἐτόλμα τῷ Διὶ.—οἱ Ἑλλήνες τιμῶσι τὸν ἵππειον Ποσει-
δῶνα,² καὶ θύουσιν αὐτῷ ἐπὶ τῷ Ἴσθμῳ.³—οἱ Κόλχοι τοὺς

νεκροὺς ἐν βύρσαις θάπτουσι, καὶ ἐκ τῶν δένδρων ἐξαρτῶ-
σιν.⁴—Διογένης ἰδὼν ποτε μεράκιον ἐρυθριῶν,⁵ θάρρει,
ἔφη, τοιοῦτόν ἐστι τῆς ἀρετῆς τὸ χρῶμα.—οἱ ἄνθρωποι
οὐδὲ τὸν ἀέρα τοῖς ὄρνευσιν⁶ εἶων⁷ εἶναι ἐλεύθερον.

III. Ὀδυσσεὺς τὸν Κύκλωπα μεθύσαντα ἐξετύφλωσεν.¹
—Ἀριστοφάνης λέγει περὶ τοῦ Περικλέους, ὅτι ἤστραπτεν,
ἐβρόντα, ξυνεκύκα² τὴν Ἑλλάδα.—ἐν τῷ Πελοποννησιακῷ
πολέμῳ εἰς ἀνὴρ, ὁ Περικλῆς, ἐξώρθον³ τὴν πόλιν.—Σωκράτ-
ης ἔλεγε τοὺς μὲν ἄλλους ἀνθρώπους ζῆν,⁴ ἵνα ἐσθίοιεν,
αὐτὸν δὲ ἐσθίειν, ἵνα ζῶη.⁵—ἐδιδάχθη Ἡρακλῆς ἀρματη-
λατεῖν μὲν ὑπὸ⁶ Ἀμφιτρύωνος· παλαίειν δὲ ὑπὸ Αὐτο-
λύκου· ὀπλομαχεῖν δὲ ὑπὸ Κάστορος· κιθαρωδεῖν δὲ ὑπὸ
Λίνου.—Χεῖλων, εἰς τῶν ἑπτὰ σοφῶν, προσέταττε,⁷ γλῶτ-
της κρατεῖν, μὴ κακολογεῖν, γῆρας τιμᾶν.

IV. Καὶ ζῶν ὁ φαῦλος καὶ θανὼν¹ κολάζεται.—ἡ νέα
φροντις οὐκ ἀλγεῖν φιλεῖ.—οὐκ ἔστιν οὐδεὶς² ὅστις οὐχ
αὐτὸν φιλεῖ.—εἰ ὁ Θεὸς πατήρ ὑμῶν ἦ, ἡγαπᾶτε ἄν³ με.—
καὶ κυβερνήτης ἀγαθὸς ἐνίοτε ναυαγεῖ, καὶ ἀνὴρ σπουδαῖος
ἐνίοτε ἀτυχεῖ.—τύχη ἔοικε⁴ φαύλῳ ἀγνωθότη· πολλάκις
γὰρ τὸν μηδὲν πράξαντα στεφανοῖ.⁵—ἐπισκοτεῖ τῷ μὲν
ἡλίῳ⁶ πολλάκις τὰ νέφη, τῷ δὲ λογισμῷ τὰ πάθη.⁷—οὔτε
τὸν ἄρρῳστον⁸ χρυσὴ ὠφελεῖ κλίνη, οὔτε τὸν ἀνόητον
ἐπίσημος εὐτυχία.⁹—τὸ αὐτό¹⁰ ἐστὶν ὄφιν ἐκτρέφειν, καὶ
τὸν πονηρὸν εὐεργετεῖν· παρ'¹¹ οὐδετέρῳ γὰρ ἡ χάρις
εὐνοίαν γεννᾷ.—οἰκοῦντες γῆν ζητοῦμεν θάλασσαν, καὶ
πλέοντες πάλιν περισκοποῦμεν τὸν ἀγρόν.

II.

Convert the following ungrammatical Greek into gram-
matical, so as to suit the English opposite.

<i>We live, not as we wish, but as the Deity determines.</i>	Ζάω, οὐχ ὥς θέλω, ἀλλ' ὥς ὁ Θεὸς τελέω.
<i>All men live in God.</i>	Πᾶς ἄνθρωπος ἐν Θεῷ ζάω.
<i>The bright beam of the sun arouses the notes of birds.</i>	Ὁ ὁ ἥλιος λαμπρὸς σέλας κινέω ὁ φθέγμα ὄρνις.

One swallow does not make a spring.	Εἷς χελιδὼν οὐ ποιεῖ ἔαρ.
There is a great Deity in heaven who inspects all things.	Εἰμὶ ἐν οὐρανὸς μέγας Θεὸς ὃς ἐφορᾷ πᾶς.
Many bad men are rich.	Πολὺς πλουτέω κακός.
Apollo loves me, the Muses love me, Jove honours me.	Ἀπόλλων ἐγὼ φιλέω, ὁ Μοῦσα ἐγὼ φιλέω, Ζεὺς ἐγὼ τιμᾷω.
Ptolemy, the son of Lagus, used to say, that it was better to enrich than to be rich.	Πτολεμαῖος, ὁ Λάγος (υἱὸς), λέγω (imperf.), ἀμείνων εἰμὶ (pres. infin.) πλουτίζω ἢ πλουτέω.
Homer appears to me to have made the men gods, and the gods men.	Ὅμηρος ἐγὼ δοκέω, ὁ μὲν ἄνθρωπος θεὸς ποιεῖω (perf. infin.), ὁ θεὸς δὲ ἄνθρωπος.
Conon, having conquered in a naval battle, and having sacrificed a hecatomb, entertained all the Athenians.	Κόνων, ἐν ναυμαχίᾳ νικᾷω (1st aor. part.), καὶ ἑκατόμβῃ θύω (1st aor. part.), πᾶς ὁ Ἀθηναῖος ἐστιᾷω (1st aor.).
Pythagoras enjoined on his disciples to honour their elders, to exercise memory, to wage war on lawlessness.	Πυθαγόρας παρεγγυᾷω (imperf.) ὁ μαθητῆς (dat.) ὁ πρέσβυς τιμᾷω, ὁ μνήμη ἀσκέω, ἀνομία (dat.) πολεμέω.

LXI. PASSIVE AND MIDDLE VOICES.

INDICATIVE MOOD.

Present.

S. τιμάομαι,
τιμῶμαι,
τιμάει,
τιμᾷ,
τιμάεται,
τιμᾶται.

S. φιλέομαι,
φιλοῦμαι,
φιλέει,
φιλεῖ,
φιλέεται,
φιλεῖται.

S. δηλόομαι,
δηλοῦμαι,
δηλόει,
δηλοῖ,
δηλόεται,
δηλοῦται.

D. τιμαόμεθον,
τιμώμεθον,
τιμάεσθον,
τιμᾶσθον,
τιμάεσθον,
τιμᾶσθον.

P. τιμαόμεθα,
τιμώμεθα,
τιμάεσθε,
τιμᾶσθε,
τιμᾶονται,
τιμῶνται.

D. φιλεόμεθον,
φιλούμεθον,
φιλέεσθον,
φιλεῖσθον,
φιλέεσθον,
φιλεῖσθον.

P. φιλεόμεθα,
φιλούμεθα,
φιλέεσθε,
φιλεῖσθε,
φιλέονται,
φιλοῦνται.

D. δηλοόμεθον,
δηλούμεθον,
δηλόεσθον,
δηλοῦσθον,
δηλόεσθον,
δηλοῦσθον.

P. δηλοόμεθα,
δηλούμεθα,
δηλόεσθε,
δηλοῦσθε,
δηλῶνται,
δηλοῦνται.

Imperfect.

S. ἐτιμαόμην,
ἐτιμώμην,
ἐτιμάον,
ἐτιμῶ,
ἐτιμάετο,
ἐτιμᾶτο.

S. ἐφιλεόμην,
ἐφιλούμην,
ἐφιλέον,
ἐφιλοῦ,
ἐφιλέετο,
ἐφιλεῖτο.

S. ἐδηλοόμην,
ἐδηλούμην,
ἐδηλόον,
ἐδηλοῦ,
ἐδηλόετο,
ἐδηλοῦτο.

D. ἐτιμαόμεθον,
ἐτιμώμεθον,
ἐτιμάεσθον,
ἐτιμᾶσθον,
ἐτιμαέσθην,
ἐτιμᾶσθην.

D. ἐφιλεόμεθον,
ἐφιλούμεθον,
ἐφιλέεσθον,
ἐφιλεῖσθον,
ἐφιλεέσθην,
ἐφιλεῖσθην.

D. ἐδηλοόμεθον,
ἐδηλούμεθον,
ἐδηλόεσθον,
ἐδηλοῦσθον,
ἐδηλοέσθην,
ἐδηλοῦσθην.

P. ἐτιμαόμεθα,
ἐτιμώμεθα,
ἐτιμάεσθε,
ἐτιμᾶσθε,
ἐτιμάοντο,
ἐτιμῶντο.

P. ἐφιλεόμεθα,
ἐφιλούμεθα,
ἐφιλέεσθε,
ἐφιλεῖσθε,
ἐφιλέοντο,
ἐφιλοῦντο.

P. ἐδηλοόμεθα,
ἐδηλούμεθα,
ἐδηλόεσθε,
ἐδηλοῦσθε,
ἐδηλῶντο,
ἐδηλοῦντο.

SUBJUNCTIVE MOOD.

Present.

S. τιμάωμαι,
τιμῶμαι,
τιμάη,
τιμᾷ,
τιμάηται,
τιμᾶται.

S. φιλέωμαι,
φιλῶμαι,
φιλέη,
φιλῇ,
φιλέηται,
φιλῇται.

S. δηλόωμαι,
δηλῶμαι,
δηλόη,
δηλοῖ,
δηλόηται,
δηλῶται.

D. τιμαώμεθον,
τιμώμεθον,
τιμάησθον,
τιμᾷσθον,
τιμάησθον,
τιμᾷσθον.

D. φιλεώμεθον,
φιλῶμεθον,
φιλέησθον,
φιλῇσθον,
φιλέησθον,
φιλῇσθον.

D. δηλοώμεθον,
δηλῶμεθον,
δηλόησθον,
δηλῶσθον,
δηλόησθον,
δηλῶσθον.

P. τιμαῶμεθα,
τιμῶμεθα,
τιμάησθε,
τιμᾶσθε,
τιμαῶνται,
τιμῶνται.

P. φιλεῶμεθα,
φιλῶμεθα,
φιλέησθε,
φιλήσθε,
φιλέωνται,
φιλῶνται.

P. δηλοῶμεθα,
δηλῶμεθα,
δηλόησθε,
δηλῶσθε,
δηλοῶνται,
δηλῶνται.

OPTATIVE MOOD.

Present.

S. τιμαοίμην,
τιμῶμην,
τιμαῖοι,
τιμῶι,
τιμαοιτο,
τιμῶιτο.

S. φιλεοίμην,
φιλῶιμην,
φιλέοιο,
φιλοῖο,
φιλέοιτο,
φιλοῖτο.

S. δηλοοίμην,
δηλῶιμην,
δηλόοιο,
δηλοῖο,
δηλόοιτο,
δηλοῖτο.

D. τιμαοίμεθον,
τιμῶμεθον,
τιμαῖοισθον,
τιμῶσθον,
τιμαοίσθην,
τιμῶσθην.

D. φιλεοίμεθον,
φιλῶιμεθον,
φιλέοισθον,
φιλοῖσθον,
φιλεοίσθην,
φιλοίσθην.

D. δηλοοίμεθον,
δηλῶιμεθον,
δηλόοισθον,
δηλοῖσθον,
δηλοοίσθην,
δηλοίσθην.

P. τιμαοίμεθα,
τιμῶμεθα,
τιμαῖοισθε,
τιμῶσθε,
τιμαοιντο,
τιμῶντο.

P. φιλεοίμεθα,
φιλῶιμεθα,
φιλέοισθε,
φιλοῖσθε,
φιλέοιντο,
φιλοῖντο.

P. δηλοοίμεθα,
δηλῶιμεθα,
δηλόοισθε,
δηλοῖσθε,
δηλόοιντο,
δηλοῖντο.

IMPERATIVE MOOD.

Present.

S. τιμάου,
τιμῶ,
τιμαέσθω,
τιμάσθω.

S. φιλέου,
φילוῦ,
φιλεέσθω,
φιλείσθω.

S. δηλόου,
δηλοῦ,
δηλοέσθω,
δηλούσθω.

D. τιμάεσθον,
τιμᾶσθον,
τιμαέσθων,
τιμάσθων.

D. φιλέεσθον,
φιλεῖσθον,
φιλεέσθων,
φιλείσθων.

D. δηλόεσθον,
δηλοῦσθον,
δηλοέσθων,
δηλούσθων.

P. τιμάεσθε,
τιμᾶσθε,
τιμαέσθωσαν,
τιμάσθωσαν.

P. φιλέεσθε,
φιλεῖσθε,
φιλεέσθωσαν,
φιλείσθωσαν.

P. δηλόεσθε,
δηλοῦσθε,
δηλοέσθωσαν,
δηλούσθωσαν.

INFINITIVE MOOD.

Present.

τιμάεσθαι,
τιμᾶσθαι.

φιλέεσθαι,
φιλεῖσθαι.

δηλόεσθαι,
δηλοῦσθαι.

PARTICIPLE.

Present.

N. τιμαόμενος,
τιμώμενος,
τιμαομένη,
τιμωμένη,
τιμαόμενον,
τιμώμενον.

N. φιλεόμενος,
φιλούμενος,
φιλοομένη,
φιλουμένη,
φιλεόμενον,
φιλούμενον.

N. δηλοόμενος,
δηλούμενος,
δηλοομένη,
δηλουμένη,
δηλοόμενον,
δηλούμενον.

LXII. EXERCISES ON THE PASSIVE AND MIDDLE VOICES OF CONTRACTED VERBS.

I.

Translate the following :

I. Στεφανωσάμενος ἀπῆλθε,¹ καὶ ὑπὸ τῶν Ἀθηναίων ἐτιμᾶτο.—Κόλαζε τὰ πάθη, ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ.—Ὅδυσσεὺς διεβοήθη² ἐπὶ σοφίᾳ.—ἐπλανώμην³ κατὰ θάλασσαν· σὺν, ὡ Πόσειδον, ἐπλάνας ἔμε.—παρ' Ἰνδοῖς, ὁ τεχνίτου πηρώσας⁴ χεῖρα ἢ ὀφθαλμὸν, θανάτῳ ζημιοῦται.⁵—σὺν ἐφόβησας, ἐγὼ δὲ ἐφοβησάμην.—Ἀγησίλαος, ἐρωτηθεὶς⁶ πῶς μεγάλην δόξαν ἐποίησατο,⁷ ἀπεκρίνατο, θανάτου καταφρονήσας.—Πῶρος, ἐρωτηθεὶς, ὑπὸ τοῦ Ἀλεξάνδρου, μετὰ τὴν μάχην, πῶς σοι χρήσομαι;⁸ Βασιλικῶς, εἶπε.

II. Λέγουσι τὸν μάντιν πηρωθῆναι¹ τὰς ὄψεις, ὅτι προὔλεγεν² ἀνθρώποις τὰ μέλλοντα.³—τῷ Ἀλωέως παῖδε κλίμακα ἐπὶ τὸν οὐρανὸν ἐποίησάσθην.—πολλὰ ἦσαν ἐν τοῖς παλαιοῖς χρόνοις θεῶν ἀγάλματα, ἃ μεγάλως ἐπηνέθη.⁴—οἱ Ἕλληνες ἐκτήσαντο⁵ μεγάλην δόξαν τῇ ἐν Μαραθῶνι νίκῃ.—ῥκτειρα⁶ ἰδὼν Τυφῶνα χειρούμενον.⁷—ἡ τοῦ ποιμένου θυγάτηρ ἐγαμήσατο τῷ βουκόλῳ.—ἡ ἀρὰ Κρόνου τότε κρανθήσεται,⁸ ἣν ἤρᾱτο⁹ ἐκπιτνῶν τοῦ δηναίου θρόνον.

III. Μᾶλλον εὐλαβοῦ ψόγον ἢ κίνδυνον.—Κλεάνθης νύκτωρ μὲν ἐν τοῖς κήποις ἦντλει,¹ μεθ' ἡμέραν δὲ ἐν τοῖς λόγοις ἐγυμνάζετο,² καὶ οὐδέποτε ἀπὸ φιλοσοφίας καὶ ἀρετῆς ἀπεπλανᾶτο.³—φίλους μὴ ταχὺ κτῶ.⁴—Δάμπης, ὁ ναύκληρος, ἐρωτηθεὶς, πῶς ἐκτήσατο τὸν πλοῦτον; οὐ χαλεπῶς, ἔφη, τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπόνως.—εἰ σὺν θεάσω ἄπερ ἐγὼ, εὖ οἶδα ὅτι οὐκ ἂν ἐπαύσω⁵ γελῶν.—

πάντων ἐστὶν ἡδιστον καὶ λυσιτελέστατον, πιστοὺς ἅμα καὶ χρησίμους φίλους κτᾶσθαι⁶ εὐεργεσίαις.

IV. Ὁ μὲν Πρωτεὺς τῇ μορφῇ, ὁ δὲ ἀπαίδευτος τῇ ψυχῇ ἐκάστοτε ἀλλοιοῦνται.¹—βλάπτει Θεὸς οὐ χολωθεὶς, ἀλλ' ἀγνοηθεὶς.—λόγῳ ἡγεμόνι ἐν παντὶ χρώμενος οὐχ ἁμαρτήσεις.²—πρᾶττε τὰ μεγάλα, μὴ ὑπισχνούμενος μεγάλα.—Σόλων ἐρωτηθεὶς πῶς ἄριστα αἱ πόλεις οἰκοῖντο, εἶπεν, ἐὰν μὲν οἱ πολῖται τοῖς ἄρχουσι πείθωνται, οἱ δὲ ἄρχοντες τοῖς νόμοις.—εἴ τις οἴεται τερπνότερον εἶναι τὸν ἐν ἄστει βίον τοῦ ἐν ἀγροῖς, ἐνθυμηθήτω πρὸς ἑαυτὸν, οἷον μὲν ἐστὶ βότρυς ὄρᾱν ἐξ ἀμπέλου κρεμαμένους, οἷον δὲ ἰδεῖν λήϊα Ζεφύρων αὔραις κινούμενα, οἷον δὲ ἀκοῦσαι βοῶν μυκωμένων³ καὶ προβάτων βληχωμένων.⁴

II.

Convert the following ungrammatical Greek into grammatical, so as to suit the English opposite.

The ancient heroes of the Greeks, in the Trojan war, are said to have used chariots. Ὁ παλαιὸς ὁ Ἕλλην ἥρως, ἐν ὁ Τρωϊκὸς πόλεμος, ἄρμα (dat.) χράω (perf. inf. pass.) λέγω.

I left them drawing lots and fearing for the city. Λεῖπω κληρόω (pres. part. mid.), καὶ ὁ πόλις (dat.) φοβέω (pres. part. mid.).

The Tarentines resolved to make Pyrrhus their leader. Ὁ Ταραντῖνος βουλευέω (1st aor. mid.) ποιέω (pres. inf. mid.) Πύρρος ἡγεμών.

Not punishing the bad, you wish the good to be injured. Οὐ ὁ κακὸς κολάζω, βούλομαι ἀδικέω ὁ ἀγαθός.

Medea, having been wronged by Jason, whom she once bound by mighty oaths, hates her children. Μήδεια, ὑπὸ Ἰάσων ἀδικέω (perf. part. pass.), ὃς πότε μέγας ὄρκος ἐνδέω (1st aor. mid.), ὁ παῖς στυγέω.

We will be silent, being overcome by the more powerful. Σιγᾶω (1st fut. mid.), κρείσων (gen.) νικάω.

<i>The allies crowned themselves, but you were indignant.</i>	<i>Ὁ σύμμαχος στεφανόω (1st aor. mid.), σὺ δὲ ἀγανακ- τέω (1st aor. act.).</i>
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LXIII. VERBS IN *μι*.

I. Verbs in *μι* are formed from verbs of the third conjugation in *άω*, *έω*, *όω*, and *ύω*,

1. By prefixing the reduplication with *ι*.
2. By changing *ω* into *μι*.
3. By lengthening the penult.

II. In this way are formed the following :

<i>ἴστημι</i> ,	from	<i>στάω</i> .
<i>τίθημι</i> , ¹	“	<i>θέω</i> .
<i>δίδωμι</i> ,	“	<i>δόω</i> .
<i>δείκνυμι</i> ,	“	<i>δεικνύω</i> .

III. If the verb begin with a vowel, with *πτ* or *στ*, then *ι* aspirated is alone prefixed ; as, *ἔω*, *ἴημι* ; *πτάω*, *ἴπτημι*, *στάω*, *ἴστημι*. This is called the *Improper Reduplication*.

IV. The reduplication takes place in the present and imperfect merely.

V. Verbs in *νμι* have no reduplication ; neither is it found in those verbs in *μι* which are formed from verbs of three syllables ; as, *κρεμνάω*, *κρέμνημι*. It is also wanting in *φημί* from *φάω*.

VI. Verbs in *μι* have only three tenses of that form, namely, the present, imperfect, and second aorist. They take the other tenses from verbs in *ω*. Thus, *δίδωμι* makes *δώσω* and *δέδωκα* from *δόω*.

VII. Verbs in *νμι* have no second aorist, nor the optative or subjunctive mood. When these moods are needed they are borrowed from forms in *ύω*.

VIII. Verbs in *μι* have no second future, second aorist passive, nor perfect middle.

1. Old form *θίθημι*, changed to *τίθημι*, in order to prevent an aspirate from beginning two successive syllables.

ACTIVE VOICE.

Synopsis of Moods and Tenses.

	Indic.	Imper.	Opt.	Subj.	Infín.	Part.
Present,	ἴσθ-ημι, τίθ-ημι, δίδ-ωμι, δείκν-υμι,	-αθι, -ετι, -οθι, -υθι,	-αίην, -είην, -οίην,	-ῶ, -ῶ, -ῶ,	-άναι, -έναι, -όναι, -ύναι,	-άς, -είς, -ούς, -ύς.
Imperfect,	ἴστην, ἐτίθην, ἐδίδων, ἐδείκνυν,	The rest like the Present.				
2d Aorist,	ἔστην, ἔθην, ἔδων,	στῆθι, θές, δός,	σταίην, θείην, δοίην,	στώ, θώ, δῶ,	στῆναι, θεῖναι, δοῦναι,	στάς, θείς, δούς.

The other tenses are regularly formed from verbs in ω.

Thus :

	Indic.	Imper.	Opt.	Subj.	Infín.	Part.
1st Future,	στήσ-ω, θήσ-ω, δώσ-ω, δείξ-ω,	. . . . . . . . . . . .	-οίμι, -οίμι, -οίμι, -οίμι,	. . . . . . . .	-ειν, -ειν, -ειν, -ειν,	-ων, -ων, -ων, -ων.
1st Aorist,	ἔστησα, ἔθηκα, ἔδωκα, ἔδειξα,	στήσ-ον, δείξ-ον,	-αιμι, -αιμι,	-ω, -ω,	-αι, -αι,	-ας, -ας.
Perfect,	ἔστηκ-α, τέθεικ-α, δέδωκ-α, δέδειχ-α,	-ε, -ε, -ε, -ε,	-οίμι, -οίμι, -οίμι, -οίμι,	-ω, -ω, -ω, -ω,	-έναι, -έναι, -έναι, -έναι,	-ώς, -ώς, -ώς, -ώς.

Pluperfect.

ἔστήκειν or εἰστήκειν, ἔτεθείκειν, ἔδεδώκειν, ἔδεδείχειν.

Numbers and Persons.

PRESENT.

Singular.

Dual.

Plural.

ἴσθ-ημι,	ης,	ησι,	ἄτον,	ατον,	ἄμεν,	ατε,	ᾶσι,
τίθ-ημι,	ης,	ησι,	ετον,	ετον,	εμεν,	ετε,	εῖσι,
δίδ-ωμι,	ως,	ωσι,	οτον,	οτον,	ομεν,	οτε,	οὔσι,
δείκν-υμι,	υς,	υσι.	ὔτον,	υτον.	ὔμεν,	υτε,	ὔσι.

IMPERFECT.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
ἴσθ-ην, ης, η,	ἄτον, ἄτην,	ἄμεν, ατε, ασαν,
ἐτίθ-ην, ης, η,	ετον, ἐτην,	εμεν, ετε, εσαν,
ἐδίδ-ων, ως, ω,	οτον, ότην,	ομεν, οτε, οσαν,
ἐδείκν-υν, υς, υ.	ὔτον, ὔτην.	ὔμεν, υτε, υσαν.

SECOND AORIST.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
ἔστ-ην, ης, η,	ἦτον, ἦτην,	ἦμεν, ἦτε, ἦσαν,
ἔθ-ην, ης, η,	ετον, ἐτην,	εμεν, ετε, εσαν,
ἔδ-ων, ως, ω.	οτον, ότην.	ομεν, οτε, οσαν.

IMPERATIVE MOOD.

PRESENT.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
ἴσθᾱ-θι, } τίθε-τι, } δίδο-θι, } δείκνῦ-θι, } -τω.	τον, τών.	τε, τωσαν.

SECOND AORIST.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
στῆ-θι, στήτω,	στῆτον, στήτων,	στῆτε, στήτωσαν,
θές, θέτω,	θέτον, θέτων,	θέτε, θέτωσαν,
δός, δότω.	δότον, δότων.	δότε, δότωσαν.

OPTATIVE MOOD.

PRESENT.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
ἴσταί-ην, } τιθεί-ην, } ης, η.	ἦτον, ἦτην.	ἦμεν, ἦτε, ἦσαν, and εν.
δίδοί-ην, }		

SECOND AORIST.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
σταί-ην, } θεί-ην, } ης, η.	ἦτον, ἦτην.	ἦμεν, ἦτε, ἦσαν, and εν.
δοί-ην, }		

SUBJUNCTIVE MOOD.

PRESENT.

Singular.			Dual.		Plural.		
ἴστ-ῶ,	ῆς,	ῆ,	ῆτον,	ῆτον,	ῶμεν,	ῆτε,	ῶσι,
τιθ-ῶ,	ῆς,	ῆ,	ῆτον,	ῆτον,	ῶμεν,	ῆτε,	ῶσι,
διδ-ῶ,	ῶς,	ῶ.	ῶτον,	ῶτον.	ῶμεν,	ῶτε,	ῶσι.

SECOND AORIST.

Singular.			Dual.		Plural.		
στῶ,	στῆς,	στῆ,	στῆτον,	στῆτον,	στῶμεν,	στῆτε,	στῶσι,
θῶ,	θῆς,	θῆ,	θῆτον,	θῆτον,	θῶμεν,	θῆτε,	θῶσι,
δῶ,	δῶς,	δῶ.	δῶτον,	δῶτον.	δῶμεν,	δῶτε,	δῶσι.

INFINITIVE MOOD.

PRESENT.

ἴσῶναι. τιθέναι. διδόναι. δεικνύναι.

SECOND AORIST.

στῆναι. θείναι. δοῦναι.

PARTICIPLES.

PRESENT.

ἴστ-άς, ᾶσα, ἄν,
 τιθ-είς, εἷσα, ἐν,
 διδ-ούς, οὔσα, ὄν,
 δεικν-ύς, ὕσα, ὕν.

SECOND AORIST.

στάς, στᾶσα, στάν,
 θείς, θείσα, θέν,
 δούς, δοῦσα, δόν.

PASSIVE VOICE.

The Moods and Tenses.

	Indic.	Imo.	Optat.	Subj.	Inf.	Part.
Present,	ἴστ-ᾶμαι,	-ασο,	-αίμην,	-ῶμαι,	-ασθαι,	-ᾶμενος,
	τίθ-εμαι,	-εσο,	-είμην,	-ῶμαι,	-εσθαι,	-έμενος,
	δίδ-ομαι,	-οσο,	-οίμην,	-ῶμαι,	-οσθαι,	-όμενος,
	δείκν-ῶμαι,	-υσο,			-υσθαι,	-ύμενος.
Imperfect,	ἴσῳμην,	} The rest like the Present.				
	ἐτιθέμην,					
	ἐδίδόμην,					
	ἐδεικνύμην,					

Tenses formed from Verbs in ω.

	Indic.	Imp.	Opt.	Subj.	Infinitive	Part.
Perfect,	ἔστ-ᾶμαι, τέθ-ειμαι, δέδ-ομαι, δέδ-ειγμαι,	-ασο, -εισο, -οσο,	-αίμην, -εἰμην, -οίμην,	-ῶμαι, -ῶμαι, -ῶμαι,	-ᾶσθαι, -εἶσθαι, -όσθαι, -εἰχθαι,	-αμένος, -ειμένος, -ομένος, -ειγμένος.
Plup.	ἔσταῖμην, ἔτεθείμην, ἔδεδόμην, ἔδεδείμην,	The rest like the Perfect.				
3d Fut.	ἔστασ-ομαι, τεθείσ-ομαι, δεδόσ-ομαι,	. . . . . . . . .	-οίμην, -οίμην, -οίμην,	. . . . . . . . .	-εσθαι, -εσθαι, -εσθαι,	-όμενος, -όμενος, -όμενος.
1st Aor.	ἔσταθην, ἔτεθην, ἔδόθην, ἔδείχθην,	στάθ-ητι, τέθ-ητι, δόθ-ητι,	-εἶην, -εἶην, -εἶην,	-ῶ, -ῶ, -ῶ,	-ῆναι, -ῆναι, -ῆναι, δείχθ-ῆναι,	-εἰς, -εἰς, -εἰς, -εἰς.
1st Fut.	σταθήσ-ομαι, τεθήσ-ομαι, δοθήσ-ομαι, δείχθήσ-ομαι,	. . . . . . . . . . . .	-οίμην, -οίμην, -οίμην, -οίμην,	. . . . . . . . . . . .	-εσθαι, -εσθαι, -εσθαι, -εσθαι,	-όμενος, -όμενος, -όμενος, -όμενος.

Numbers and Persons.

INDICATIVE MOOD.

PRESENT.

Singular.	Dual.	Plural.
ἵστα- τίθε- δίδο- δείκνυ- } μαι, σαι, ται.	μεθον, σθον, σθον.	μεθα, σθε, νται.

IMPERFECT.

Singular.	Dual.	Plural.
ἵστα- ἔτιθε- ἔδιδό- ἔδεικνυ- } μην, σο, το.	μεθον, σθον, σθην.	μεθα, σθε, ντο.

IMPERATIVE MOOD.

PRESENT.

Singular.	Dual.	Plural.
ἵστα, τίθε, δίδο, δείκνυ- } σο, σθω.	σθον, σθων.	σθε, σθωσαν.

OPTATIVE MOOD.

PRESENT.

Singular.	Dual.	Plural.
<i>ἰσταί- τιθεί- διδού-</i>	<i>μην, ο, το.</i>	<i>μεθον, σθον, σθην.</i>
		<i>μεθα, σθε, ντο.</i>

SUBJUNCTIVE MOOD.

PRESENT.

Singular.	Dual.	Plural.
<i>ἰστ-ῶμαι, ῆ, ῆται, τιθ-ῶμαι, ῆ, ῆται, διδ-ῶμαι, ῶ, ῶται.</i>	<i>ῶμεθον, ῆσθον, ῆσθον, ῶμεθον, ῆσθον, ῆσθον, ῶμεθον, ῶσθον, ῶσθον.</i>	<i>ῶμεθα, ῆσθε, ὦνται, ῶμεθα, ῆσθε, ὦνται, ῶμεθα, ὠσθε, ὦνται.</i>

INFINITIVE.

PRESENT.

*ἰστασθαι,
τίθεσθαι,
δίδοσθαι,
δείκνυσθαι.*

PARTICIPLE.

PRESENT.

*ἰστάμεν-ος,
τιθέμεν-ος,
διδόμεν-ος,
δεικνύμεν-ος,*

} *η, ον.*

MIDDLE VOICE.

The Moods and Tenses.

The present and imperfect are the same as in the passive.

The Second Aorist.

Indic.	Imper.	Opt.	Subj.	Infinitive.	Part.
<i>ἔσταμην,</i>	<i>στάσο,</i>	<i>σταίμην,</i>	<i>στῶμαι,</i>	<i>στάσθαι,</i>	<i>στάμενος,</i>
<i>ἔθέμην,</i>	<i>θέσο,</i>	<i>θείμην,</i>	<i>θῶμαι,</i>	<i>θέσθαι,</i>	<i>θέμενος,</i>
<i>ἔδόμην,</i>	<i>δόσο,</i>	<i>δοίμην,</i>	<i>δῶμαι,</i>	<i>δόσθαι,</i>	<i>δόμενος.</i>

Tenses formed from Verbs in ω.

1st Aorist,	{	<i>ἔστησάμην,</i>	<i>στήσ-αι,</i>	<i>-αίμην,</i>	<i>-ωμαι,</i>	<i>-ασθαι,</i>	<i>-άμενος,</i>
		<i>ἔθηκάμην,</i>	.	.	.	.	.
		<i>ἔδωκάμην,</i>	.	.	.	.	.
		<i>ἔδειξάμην,</i>	<i>δείξ-αι,</i>	<i>-αίμην,</i>	<i>-ωμαι,</i>	<i>-ασθαι,</i>	<i>-άμενος.</i>
1st Future,	{	<i>στήσ-ομαι,</i>	}	<i>-οίμην,</i>		<i>-εσθαι,</i>	<i>-όμενος.</i>
		<i>θήσ-ομαι,</i>					
		<i>δώσ-ομαι,</i>					
		<i>δείξ-ομαι,</i>					

Numbers and Persons.

INDICATIVE MOOD.

SECOND AORIST.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
ἔστα- ἔθέ- ἔδό- } μην, σο, το.	μεθον, σθον, σθην.	μεθα, σθε, ντο.

IMPERATIVE MOOD.

SECOND AORIST.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
στά- θέ- δό- } σο, σθω.	σθον, σθων.	σθε, σθωσαν.

OPTATIVE MOOD.

SECOND AORIST.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
σταί- θεί- δοί- } μην, ο, το.	μεθον, σθον, σθην.	μεθα, σθε, ντο.

SUBJUNCTIVE MOOD.

SECOND AORIST.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
στ-ῶμαι, ἦ, ῆται,	ῶμεθον, ῆσθον, ῆσθον,	ῶμεθα, ῆσθε, ὦνται,
θ-ῶμαι, ἦ, ῆται,	ῶμεθον, ῆσθον, ῆσθον,	ῶμεθα, ῆσθε, ὦνται,
δ-ῶμαι, ὦ, ὦται.	ῶμεθον, ὦσθον, ὦσθον.	ῶμεθα, ὦσθε, ὦνται.

INFINITIVE MOOD.

PARTICIPLE.

SECOND AORIST.

SECOND AORIST.

στάσθαι, θέσθαι, δόσθαι.	στά- θέ- δό- } μενος, μένη, μενον.
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FORMATION OF THE TENSES.

ACTIVE VOICE.

The Imperfect

is formed from the present, by prefixing the augment and changing μ into ν ; as, $\tau\acute{\iota}\theta\eta\mu\iota$, $\epsilon\tau\acute{\iota}\theta\eta\nu$.

The Second Aorist

is formed from the imperfect, by dropping the reduplication; as, $\epsilon\tau\acute{\iota}\theta\eta\nu$, $\epsilon\theta\eta\nu$; or by changing the improper reduplication into the augment; as, $\acute{\iota}\sigma\tau\eta\nu$, $\epsilon\sigma\tau\eta\nu$.

PASSIVE VOICE.

The Present

is formed from the present active, by shortening the penult and changing μ into $\mu\alpha\iota$; as, $\acute{\iota}\sigma\tau\eta\mu\iota$, $\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$.

The Imperfect

is formed from the present, by prefixing the augment and changing $\mu\alpha\iota$ into $\mu\eta\nu$; as, $\tau\acute{\iota}\theta\epsilon\mu\alpha\iota$, $\epsilon\tau\iota\theta\acute{\epsilon}\mu\eta\nu$.

MIDDLE VOICE.

The Second Aorist

is formed from the imperfect, by dropping the reduplication; as, $\epsilon\tau\iota\theta\acute{\epsilon}\mu\eta\nu$, $\epsilon\theta\acute{\epsilon}\mu\eta\nu$; $\acute{\iota}\sigma\tau\acute{\alpha}\mu\eta\nu$, $\epsilon\sigma\tau\acute{\alpha}\mu\eta\nu$.

REMARKS ON VERBS IN μ .

I. The number of verbs in μ , in the Attic and common dialects, is very small, and among these few are only four which have a complete conjugation peculiar to themselves, namely, $\tau\acute{\iota}\theta\eta\mu\iota$, $\acute{\iota}\eta\mu\iota$, $\acute{\iota}\sigma\tau\eta\mu\iota$, and $\delta\acute{\iota}\delta\omega\mu\iota$.

II. The first aorists in $\kappa\alpha$, of verbs in μ , are thought to have been originally perfects, and to have been subsequently used as aorists, when a peculiar form was introduced for the perfect.

III. The aorists in $\kappa\alpha$ have not the rest of the moods after the indicative; and, therefore, in giving the moods and tenses, we cannot say $\epsilon\theta\eta\kappa\alpha$, $\theta\acute{\eta}\kappa\omicron\nu$, $\theta\acute{\eta}\kappa\alpha\mu\iota$, &c., but must pass to the second aorist; as, $\epsilon\theta\eta\kappa\alpha$, $\theta\acute{\epsilon}\varsigma$, $\theta\acute{\epsilon}\acute{\iota}\eta\nu$, &c.

IV. In the third person plural the form *ᾱσι* is used by the Attics, which occurs also frequently in Ionic, and hence is called Ionic; as, *τιθέᾱσι, διδούᾱσι, &c.*

V. The first aorist in *κα* occurs in good writers almost exclusively in the singular and in the third person plural. In the rest of the persons the second aorist is more used, which, again, hardly ever occurs in the singular.

VI. The optative present and second aorist, as in the aorist passive of verbs in *ω*, have in the plural, in the poets as well as prose writers, more commonly *εἶμεν, εἶτε, εἶεν; αἶμεν, αἶτε, αἶεν; οἶμεν, οἶτε, οἶεν*; instead of *εἴημεν, εἴητε, &c.*

VII. In the verb *ἵστημι*, the perfect, pluperfect, and second aorist have an intransitive meaning, "*to stand*;" the rest of the tenses a transitive one, "*to place*." Thus, *ἔστηκα* signifies "*I stand*;" *εἰστήκειν*, "*I was standing*." But *ἔστην*, "*I stood*," as a transient action.

VIII. The form *ἔστακα*, which is found in the common grammars, occurs in later writers only, and in a transitive sense, "*I have placed*." The Doric form *ἔστακα*, with the long penult, is distinct from this.

LXVI. EXERCISES ON VERBS IN *μι*.

I.

Translate the following:

1. Active Voice.

I. Δίδωμί σοι ἑμavτὸν φίλον.—οὐδὲν ἄνευ πόνου Θεὸς δίδωσιν ἀνθρώποις.—δῶρόν σοι τοῦτο δώσω.—ἔδωκας ἡμῖν χαράν.—Θεὸς ἔδωκε κῦδος.—ἡ Ἀχιλλέως μῆνις μυρία Ἀχαιοῖς¹ ἄλγῃ ἔθηκε.²—οἱ ἵπποι παρὰ³ τοῖς ἄρμασιν ἔστησαν.—τί ἔστηκας⁴ παρὰ ταῖς πύλαις λυπηρά;—ἐκεῖ, ἄγων, στήσω σε, στήσω δὲ ἑμavτόν.—δὸς τὴν χειρὰ μοι.—δὸς ποῦ στῶ, καὶ τὸν κόσμον κινήσω.⁵—δίδοτε, καὶ δοθήσεται ὑμῖν.—ἐκέλευσε στῆναι τὸ ἄρμα.—Θεοῦ διδόντος, οὐδὲν ἰσχύει φθόνος.—Θεοῦ οὐ διδόντος, οὐδὲν ἰσχύει πόνος.—τί τὸν νεκρὸν κωκυτὸς ὀνίνησιν;⁶—τοῦτον τὸν νόμον Θεὸς τέθεικεν.—οἱ παλαιοὶ ὀβολὸν εἰς τὸ στόμα τῶν ἀποθανόντων⁷ κατέθηκαν.—ἡ σαλαμάνδρα, ὥς λέγουσι, διὰ τοῦ πυρὸς βαδίζουσα,⁸ κατασβέννυσιν⁹ τὸ πῦρ.

II. Προμηθεὺς τὸ πῦρ τοῖς ἀνθρώποις ἔδωκεν.—οἱ Φοί-

νικες τοῖς Ἑλλήσι τὰ γράμματα παραδεδώκασιν.¹—Τάνταλος ἐν τῇ λίμνῃ αὐτος ἔστηκεν.—νόμος ἐστὶ Θηβαϊκός, ὅτι οὐκ ἔξεστιν² ἀνδρὶ Θηβαίῳ ἐκθεῖναι παιδίον.—Λυκούργος, ὁ θεὸς³ Λακεδαιμονίοις νόμους, δοκεῖ ἐμοὶ σοφώτατος.—Ἀντίγονος, ὁ βασιλεὺς, κισσὸν περιτιθεὶς⁴ τῇ κεφαλῇ, Διόνυσον ἐμμεῖτο.⁵—τὸν Κρόνον λέγουσι τοὺς ἀνθρώπους ἐξ ἀγρίας διαίτης εἰς βίον ἡμερον μεταστῆσαι.⁶—ἡ πλαστικὴ δείκνυσιν τὰ εἶδη τῶν ἀνθρώπων, καὶ ἐνίοτε τῶν θηρῶν.—πίστευε Θεὸν ἐφεστηκέναι⁷ πάντοτε καὶ ὁρᾶν πάντα ἃ πράττεις.—σῶζε, μὴ δίδου, τάδε.—θάρσει, Μήδεια, εὖ γὰρ περὶ τῶνδε πάντα θήσω.

2. Passive Voice.

I. Ἐωράκαμεν¹ ἀνθρώπους, οἳ καὶ κυνῶν θανάτῳ καὶ ἵππων αἰσχυρῶς ὑπὸ λύπης διετέθησαν.²—Δάφνιν τὸν βουκόλον λέγουσι τεχθέντα³ ἐκτεθῆναι ἐν δάφνῃ, ὅθεν καὶ τὸ ὄνομα ἔλαβεν.⁴—φιάλαι ἀργυραῖ ἐδόθησαν ἅπασιν.—Πυθαγόρας ἔλεγε, δύο ταῦτα ἐκ τῶν θεῶν τοῖς ἀνθρώποις δεδόσθαι, τό τε ἀληθεύειν⁵ καὶ τὸ εὖεργετεῖν.—ταῖς Μούσαις λέγουσι παρὰ Διὸς τὴν γραμμάτων εὕρεσιν δοθῆναι.—οἶνος εἰς τὴν ἱατρικὴν χρησιμώτατός ἐστι, πολλάκις γὰρ φαρμάκοις κεράννυται.⁶

II. Ναὸς ἐν Ῥώμῃ δείκνυται, ἐν ᾧ αἱ εἰκόνες τῶν Τρωϊκῶν θεῶν κεῖνται.¹—σοὶ μόνῳ δέδοται ταῦτα ποιεῖν.—οἱ Ἀθηναῖοι τὸν Ἐριχθόνιον ἐκ τῆς γῆς ἀναδοθῆναι² λέγουσι.—Φιλόξενος παρεδόθη³ ὑπὸ Διονυσίου εἰς τὰς λατομίας.—θεώμενος⁴ ταῦτα διετέθην πρὸς οἶκτον.—κατεξενυμένων⁵ τῶν ταύρων, οὐκ ἐδίδω τὸ δέρας Αἰήτης.—οἱ ναῦται ἐπὶ πρύμνης σταθέντες, μεγάλη φωνῇ ἐβόων.⁶—δεικνυμένων ἐλέγχων τῶνδε ἀντοῖς τοῖς ἀνθρώποις φόβον θήσω.

3. Middle Voice.

I. Ὅτε εἶλε¹ τὴν Θηβαίων πόλιν Ἀλέξανδρος ἀπέδοτο² τοὺς ἐλευθέρους πάντας.—Ἡρακλεῖ ἡ ἀρετὴ τὴν προσηγορίαν ἔθετο. Ἡρακλῆς γὰρ προσηγορεύθη,³ ὅτι δι' Ἡραν κλέος ἔσχεν.⁴—ὁ νόμος λέγει· ὃ μὴ κατέθου, μὴ λάμβανε.

—Ξενοφῶν ἀπέθετο τὸν στέφανον, ὅτε ἄγγελος ἦκε⁵ λέγων, τὸν υἱὸν αὐτοῦ, τὸν Γρύλλον, τεθνάναι⁶ ἐν Μαντινείᾳ.—'Ηρακλῆς, χειρωσάμενος⁷ τὸν λέοντα, τὴν μὲν δορὰν ἡμφιέσατο,⁸ τῷ χάσματι δὲ ἐχρήσατο κόρυθι.—οἱ Ἀθηναῖοι τὸν Πειραιᾶ ἐμπόριον ἐν μέσῳ τῆς Ἑλλάδος κατεστήσαντο.—κακὸν οὐδὲν φύεται ἐν ἀνδρί, θεμέλια θεμένῳ τοῦ βίου σωφροσύνην καὶ ἐγκράτειαν.—πολλοὶ ἄνθρωποι τίθενται τὸ εὖ ζῆν⁹ ἐν πλούτῳ.

II. Τὰ λῶστα καὶ κάλλιστα πολεμιώτατα τίθεσθε.¹—καλῶς ἔθεντο ταῦτα οἱ πατέρες ὑμῶν.—μηδένα κακὸν ἂν χρημάτων ἔνεκα ταύτης θείμην προστάτην χθονός.—ἀρετῇ, καὶ θάνη τις, οὐκ ἀπόλλυται.—ἐν Τήνῳ κρήνη ἐστίν, ἥς τῷ ὕδατι οἶνος οὐ μίγνυται.—οὐκ ἂν δύναιο, μὴ καμῶν,² εὐδαιμονεῖν.—μέγα κακὸν τὸ μὴ δύνασθαι³ φέρειν κακόν.—ὁ ποιῶν⁴ ταῦτα κείσεται ἐν θανάτῳ ἀείμνηστος.—τὰ Τέμπη χωρὸς ἐστὶ κείμενος μεταξὺ τοῦ Ὀλύμπου καὶ τῆς Ὀσσης.—ὁ λέγων ταῦτα χαρᾶς⁵ πιμπλάσθω.⁶—μὴ ἀναμίγνυσσο τούτῳ, ὃν παρὰ τῶν ἀγαθῶν θεωρεῖς λοιδορούμενον.—τοῖς διζημένοις τὰ ἀγαθὰ μόλις παραγίνεται, τὰ δὲ κακὰ καὶ μὴ διζημένοις.

II.

Convert the following ungrammatical Greek into grammatical, so as to suit the English opposite.

*The winds dissipate the clouds,
but time alone manifests a
just man.*

*He gives to the herdsman the
babe to expose.*

*They stand in the plain, and
propose for the wrestlers a
public contest.*

*I knew the misfortunes and
the death of Agamemnon.*

Ὁ ἄνεμος διασκίδνυμι ὁ νεφέλη, ὁ δὲ χρόνος ἀνὴρ δίκαιος μόνος δείκνυμι.

Δίδωμι ὁ βουκόλος ὁ παιδίον ἐκτίθημι (2d. aor.).

Ἰστημι (perf.) ἐν ὁ πεδῖον, καὶ τίθημι ὁ ἀθλητῆς δημόσιος ἀγών.

Ἐπίσταμαι (imperf.) ὁ τύχη, καὶ ὁ θάνατος Ἀγαμέμνων.

Having deposited the gold, they stood by the ships, and said to the Barbarians, lay ye down the bows.

May Jove make all these things vain, and give peace to the Greeks.

We are not able to fill the bowl, nor to destroy the serpent; but we are yoked to misfortunes and are undone.

Let us put off the works of darkness; let us, if we may be able to do this, place within us a pure heart.

She lacerates her cheek, making her nail bloody.

Let each one prepare well his shield.

Let them well know this, that I will place my son there for myself.

Κατατίθημι (2d aor.) ὁ χρυσὸς, παρὰ ναῦς (dat.) ἵσθημι (2d aor.), καὶ ὁ Βάρβαρος εἶπω, ὁ τόξον κατατίθημι (pres.).

Ζεὺς πᾶς οὗτος μεταμώλιος τίθημι (2d aor. opt.), καὶ δίδωμι (2d aor. opt.) ὁ Ἑλλην εἰρήνη.

Οὐ δύναμαι ὁ κρατὴρ πίμπλημι, οὐδὲ ὁ ὄφης ἀπόλλυμι, ἀλλὰ κακὸς (dat.) ζεύγνυμι (perf.) καὶ ἀπόλλυμι (perf. mid.).

Ἀποτίθημι (2d aor. subj. mid.) ὁ ὁ σκότος ἔργον ἐντίθημι (2d aor. subj. mid.) καρδία καθαρὸς, ἣν δύναμαι (pres. subj.) οὗτος ποιέω.

Δρύπτω (mid.) παρηΐς, τίθημι (mid.) ὄνυξ δίαίμος.

Ἐκαστος ἀσπίς εὖ τίθημι (2d aor. imp. mid.).

Εὖ οὗτος ἐπίσταμαι (pres. imper.) ἐγὼ νῖδς ἐνταῦθα ἵσθημι (fut. inf. mid.).

LXVII. IRREGULAR OR DEFECTIVE VERBS IN μι

may be divided into three classes, each containing three verbs.

I. From ἔω are derived εἰμί, “to be;” εἶμι and ἴημι, “to go.”

II. From ἔω are derived ἵημι, “to send;” ἡμαι, “to sit;” εἵμαι, “to clothe one’s self.”

III. Κεῖμαι, "to lie down;" ἴσῃμι, "to know;" φημί, "to say."

CLASS I.

1. Εἶμί, "to be,"

has been before conjugated, as it is used in some of its tenses as an *auxiliary* to the passive voice of verbs in ω.

2. Εἶμι, "to go."

INDICATIVE MOOD.

PRESENT.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
εἶμι, εἷς or εἴ, εἷσι.	ἴτον, ἴτων.	ἴμεν, ἴτε, εἷσι, ἴσι or ἴασι.

IMPERFECT.

ἦεν, ἦεις, ἦει. | ἦιτον, ἦείτην. | ἦμεν, ἦετε, ἦισαν.

FUTURE, εἴσω.

FIRST AORIST, εἶσα.

PERFECT, εἶκα.

PLUPERFECT.

εἶκ-ειν, εἷς, εἴ. | εἶτον, εἶτην. | εἶμεν, εἶτε, εἶσαν.

SECOND AORIST.

ἴον, ἴες, ἴε. | ἴετον, ἴέτην. | ἴομεν, ἴετε, ἴον.

IMPERATIVE MOOD.

PRESENT.

ἴθι or εἴ, ἴτω. | ἴτον, ἴτων. | ἴτε, ἴτωσαν.

SECOND AORIST.

ἴε, ἴέτω. | ἴετον, ἴέτων. | ἴετε, ἴέτωσαν.

OPTATIVE MOOD

SECOND AORIST.

ἴοιμι, ἴοις, ἴοι. | ἴοιτον, ἴοίτην. | ἴοιμεν, ἴοιτε, ἴοιεν.

1. The present of the indicative, in this verb and its compounds, is used by the Attics in a *future* sense.

SUBJUNCTIVE MOOD.

SECOND AORIST.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
ἴω, ἴης, ἴη.	ἴητον, ἴητον.	ἴωμεν, ἴητε, ἴωσι.

INFINITIVE.

PARTICIPLE.

PRESENT.

SECOND AORIST.

ἵεναι.	ἰών, ἰούσα, ἰόν.
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CLASS II.

1. "Ἰημι, "to send."

INDICATIVE MOOD.

PRESENT.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
ἴημι, ἴης, ἴησι.	ἴητον, ἴητον.	ἴεμεν, ἴετε, ἴεῖσι.

IMPERFECT.

ἴην, ἴης, ἴη.	ἴητον, ἴήτην.	ἴεμεν, ἴετε, ἴεσαν.
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FIRST FUTURE.

ἴσ-ω, εἰς, εἰ.	ἔτον, ἔτον.	όμεν, ἔτε, οῦσι.
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FIRST AORIST.

PERFECT.

PLUPERFECT.

ἦκα.	εἶκα.	εἶκειν.
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SECOND AORIST.

ἦν, ἦς, ἦ.	ἔτον, ἔτην.	ἔμεν, ἔτε, ἔσαν.
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IMPERATIVE MOOD.

PRESENT.

ἴεθι, ἴέτω.	ἴητον, ἴέτων.	ἴετε, ἴέτωσαν.
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SECOND AORIST.

ἔς, ἔτω.	ἔτον, ἔτων.	ἔτε, ἔτωσαν.
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OPTATIVE MOOD.

PRESENT.

ἰεῖ-ην, ἦς, ἦ.	ἦτον, ἦτην.	ἦμεν, ἦτε, ἦσαν.
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FIRST FUTURE.

Singular.

ἥσοιμι.

PERFECT.

Singular.

εἵκοιμι.

SECOND AORIST.

εἶ-ην, ἦς, ἦ. | ἦτον, ἦτην. | ἦμεν, ἦτε, ἦσαν.

SUBJUNCTIVE MOOD.

PRESENT.

ἰῶ, ἰῆς, ἰῆ. | ἰῆτον, ἰῆτον. | ἰῶμεν, ἰῆτε, ἰῶσι.

PERFECT.

εἴκ-ω, ἦς, ἦ. | ἦτον, ἦτον. | ὠμεν, ἦτε, ὠσι.

SECOND AORIST.

ῶ, ῆς, ῆ. | ῆτον, ῆτον. | ὦμεν, ῆτε, ὦσι.

INFINITIVE MOOD.

PRESENT.

ἰέναι.

FIRST FUTURE.

ἥσειν.

PERFECT.

εἰκέναι.

SECOND AORIST.

εἶναι.

PARTICIPLES.

PRESENT.

ἰεῖς, ἰεῖσα, ἰέν.

FIRST FUTURE.

ῆσων, ῆσουσα, ῆσον.

PERFECT.

εἰκώς, εἰκυῖα, εἰκός.

SECOND AORIST.

εἷς, εἷσα, ἔν.

PASSIVE VOICE.

INDICATIVE MOOD.

PRESENT.

Singular.

ἔμαι, σαι, ται.

Dual.

μεθον, σθον, σθον.

Plural.

μεθα, σθε, νται.

IMPERFECT.

ἔ-μην, σο, το.

μεθον, σθον, σθην.

μεθα, σθε, ντο.

PERFECT.

εἰ-μαι, σαι, ται.

μεθον, σθον, σθον.

μεθα, σθε, νται.

PLUPERFECT.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
εἶ-μην, σο, το.	μεθον, σθον, σθην.	μεθα, σθε, ντο.
P. P. FUTURE.	FIRST AORIST.	FIRST FUTURE.
εἴσομαι.	ἔθην and εἶθην.	ἐθήσομαι.

IMPERATIVE MOOD.

PERFECT.

εἶσο,	εἴσθω.	εἴσθον,	εἴσθων.	εἴσθε,	εἴσθωσαν.
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MIDDLE VOICE.

Present and imperfect like the Passive.¹

FIRST AORIST.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
ἤκ-άμην, ω, ατο.	άμεθον, ασθον, άσθην.	άμεθα, ασθε, αντο.

FIRST FUTURE.

ἦσ-ομαι, ει, εται.	όμεθον, εσθον, εσθον.	όμεθα, εσθε, ονται.
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SECOND AORIST.

ἐμην, ἔσο, ἔτο.	ἐμεθον, ἔσθον, ἔσθην.	ἐμεθα, ἔσθε, ἔντο.
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IMPERATIVE MOOD.

SECOND AORIST.

ἔσο and οὔ,	ἔσθω.	ἔσθον,	ἔσθων.	ἔσθε,	ἔσθωσαν.
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OPTATIVE MOOD.

FIRST FUTURE.

ἦσοί-μην, ο, το.	μεθον, σθον, σθην.	μεθα, σθε, ντο.
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SECOND AORIST.

εἶμην, ο, το.	μεθον, σθον, σθην.	μεθα, σθε, ντο.
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SUBJUNCTIVE MOOD.

SECOND AORIST.

ᾤμαι, ᾗ,	ᾗται.	ᾤμεθον, ᾗσθον, ᾗσθον.	ᾤμεθα, ᾗσθε, ᾠνται.
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1. The middle form ἔμαι is used in the sense of "to hasten;" literally, "to send one's self on." Hence arises the kindred meaning of "to desire;" i. e., to send one's self after anything; in which sense it is the root of ἔμερος, "desire."

INFINITIVE MOOD.

FIRST FUTURE.

ἥσεσθαι.

SECOND AORIST.

ἔσθαι.

PARTICIPLES.

FIRST FUTURE.

ἡσόμεν-ος, η, ον.

SECOND AORIST.

ἔμεν-ος, η, ον.

2. Ἦμαι, "to sit."

INDICATIVE MOOD.

PRESENT.

Singular.

ἦμαι, ἦσαι, ἦται.

Dual.

| ἦμεθον, ἦσθον, ἦσθον.

Plural.

| ἦμεθα, ἦσθε, ἦνται.

IMPERFECT.

ἦμην, ἦσο, ἦτο.

| ἦμεθον, ἦσθον, ἦσθην.

| ἦμεθα, ἦσθε, ἦντο.

IMPERATIVE MOOD.

PRESENT.

ἦσο, ἦσθω.

| ἦσθον, ἦσθων.

| ἦσθε, ἦσθωσαν.

INFINITIVE.

PRESENT.

ἦσθαι.

PARTICIPLE.

PRESENT.

ἦμεν-ος, η, ον.

CLASS III.

Φημί, "to say."

INDICATIVE MOOD.

PRESENT.

Singular.

φημί, φῆς, φησί.

Dual.

| φατόν. φατόν.

Plural.

| φαμέν, φατέ, φασί.

IMPERFECT.

ἔφ-ην, ης, η.

| ατον, άτην.

| αμεν, ατε, ασαν, and
αν.

FIRST FUTURE.

φῆσ-ω, εις, ει.

| ετον, ετον.

| ομεν, ετε, ουσι.

FIRST AORIST.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
ἔφησ-α, ας, ε.	ατον, άτην.	αμεν, ατε, αν.

IMPERATIVE MOOD.

PRESENT.

φάθι, φάτω.	φάτον, φάτων.	φάτε, φάτωσαν.
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OPTATIVE MOOD.

PRESENT.

φαί-ην, ης, η.	ητον, ήτην.	ημεν, ητε, ησαν, μεν, τε, εν.
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FIRST AORIST.

φήσ-αιμι, αις, αι.	αιτον, αίτην.	αιμεν, αιτε, αιεν.
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SUBJUNCTIVE MOOD.

PRESENT.

φῶ, φῆς, φῆ.	φῆτον, φῆτον.	φῶμεν, φῆτε, φῶσι.
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INFINITIVE.

PRESENT.

φάναι.

FIRST AORIST.

φῆσαι.

SECOND AORIST.

φῆναι.

PARTICIPLES.

PRESENT.

φάς, φᾶσα, φάν.

FIRST FUTURE.

φήσων.

FIRST AORIST.

φήσας.

PASSIVE VOICE.

INDICATIVE.

PERFECT. πέφαιμι, — πέφαται. |

IMPERATIVE.

πεφάσθω.

INFINITIVE.

πεφάσθαι.

PARTICIPLE.

πεφασμέν-ος, η, ον.

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
φα-μαί, σαί, ταί. μεθον, σθον, σθον. μεθα, σθε, νται.		

IMPERFECT.

ἐφά-μην, σο, το. μεθον, σθον, σθην. μεθα, σθε, ντο.	
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IMPERATIVE MOOD.

PRESENT.

φάσ-ω, θω. θον, θων. θε, θωσαν.	
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INFINITIVE.

PRESENT.

φάσθαι.

PARTICIPLE.

PRESENT.

φάμεν-ος, η, ον.

LXVIII. BRIEF VIEW OF THE GREEK SYNTAX.

THE NOMINATIVE AND VERB.

I. A verb agrees with its nominative in number and person; as, ἐγὼ λέγω, “*I say* ;” τοῦτω τῷ ἀνδρὶ ἡγησάσθην, “*these two men thought* ;” οἱ θεοὶ κολάζουσι, “*the gods punish* .”

II. A neuter plural, however, is generally joined with a singular verb; as, ἄστρα φαίνεται, “*stars appear* ;” τὰῦτα ἐστὶν ἀγαθὰ, “*these things are good* .”

III. But when the neuter plural refers to living persons, the verb is often put in the plural also, because persons are for the most part considered separately by the mind, but things as forming a class. Thus, τὰ τέλη ὑπέσχοντο, “*the magistrates promised* ;” τοσάδε μὲν μετὰ Ἀθηναίων ἔθνη ἐστράτεον, “*so many nations served along with the Athenians* .”

IV. Collective nouns, that is, nouns singular which express multitude or number, have often their verb in the plural; as, τὸ στρατόπεδον ἀνεχώρουν, “*the army retired* ;” πολὺ γένος ἀνθρώπων χρῶνται τούτῳ, “*a large class of men use this* .”

V. A dual nominative is sometimes joined with a plural verb; as, τὼ δὲ τὰχ’ ἐγγύθεν ἦλθον, “*they two quickly drew near* ;” ἄμφω λέγουσι, “*both say* .”

THE SUBSTANTIVE AND ADJECTIVE.

I. An adjective is often put in the neuter gender, without regard to the gender of the substantive which stands with it in the sentence, *χρῆμα* being understood, and remains in the singular even when the substantive is in the plural; as, *οὐκ ἀγαθὸν ἡ πολυκοιρανία*, “*the government of the many is not a good thing* ;” *μεταβολαί εἰσι λυπηρόν*, “*changes are a sad thing*.”

II. An adjective of the masculine gender is often found with a feminine noun of the dual number, and under this rule are also included the pronoun, the participle, and article; as, *ἄμφω τούτῳ τῷ πόλει*, “*both these cities* ;” *δύο γυναῖκε ἐρίζοντε*, “*two women quarrelling* ;” *τῷ χεῖρι*, “*the two hands*.”

III. A substantive is often used as an adjective; as, *γλῶσσαν Ἑλλάδα ἐδίδαξε*, “*he taught the Greek tongue*.”

IV. The substantive is often changed into a genitive plural; as, *οἱ χρηστοὶ τῶν ἀνθρώπων*, “*the worthy ones among men*,” for *οἱ χρηστοὶ ἀνθρωποι*, “*worthy men*.”

V. An adjective in the neuter gender, without a substantive, governs the genitive; as, *μέσον ἡμέρας*, “*the middle of the day* ;” *τόσον ὀμίλον*, “*so great a throng*.”

VI. Adjectives are very often put in the neuter singular and plural, with and without an article, for adverbs; as, *πρῶτον*, “*in the first place* ;” *τὸ πρῶτον*, “*at first* ;” *κρυφαῖα*, “*secretly* ;” *φαιδρά*, “*cheerfully*.”

PRONOUNS.

I. The noun to which the relative refers is often omitted in the antecedent proposition, and joined to the relative in the same case with it; as, *οὗτός ἐστιν, ὃν εἶδες ἄνδρα*, “*this is the man whom you saw* ;” *οὐκ ἔχω, ὧτινι πιστεῦσαι ἂν δυναίμην φίλῳ*, “*I have no friend on whom I might rely*.”

II. The relative often agrees with its antecedent in case, by what is called attraction; as, *σὺν τοῖς θησαυροῖς, οἷς ὁ πατὴρ κατέλιπεν*, “*with the treasures which his father left behind* ;” *ἄγων ἀπὸ τῶν πολέων, ὧν ἔπεισε, στρατιάν*, “*leading a body of troops from the cities which he had persuaded*.”

III. If, in this attraction, the word to which the relative refers be a demonstrative pronoun, this pronoun is generally omitted, and the relative takes its case; as, *σὺν οἷς μάλιστα φιλεῖς*, “*with those whom you most love*,” for *σὺν τούτοις οἷς μάλιστα φιλεῖς*.

IV. The nominative of the personal pronoun is usually omitted with the personal terminations of verbs, as in Latin, except where there is an emphasis; as, *ἀλλὰ πάντως καὶ σὺ ὄψει αὐτήν*, “*but you, by all means, shall even see her*.”

V. The possessive pronouns are only employed when an emphasis is required ; in all other cases the personal pronouns are used in their stead ; as, πατήρ ἡμῶν, "*our father*" (literally, "the father of us") ; but πατήρ ἡμέτερος, "*our own father.*"

VI. The demonstrative pronouns are often used instead of the adverbs "*here*" and "*there*;" as, ἀλλ' ἡδ' ὁπαδῶν ἐκ δόμων ἔρχεται, "*but here comes a maidservant out of the mansion;*" αὐται γὰρ, αὐται πλησίον θρώσκοσσί μου, "*for there, there, they are leaping near me.*"

VII. The reflexive pronoun ἑαυτοῦ is sometimes used for the other reflexive pronouns of the first and second persons ; as, δεῖ ἡμᾶς ἀνερεῖσθαι ἑαυτούς, "*it behooves us to ask our own selves;*" εἰ δ' ἐτητύμως μόρον τὸν αὐτῆς οἶσθα, "*but if you truly know your own fate.*"

THE GENITIVE.

I. The verbs εἶμι and γίγνομαι, denoting possession, property, part, or duty, require the genitive ; as, τοῦτο τὸ πεδίον ἦν μὲν ποτε τῶν Χορασμίων, "*this same plain belonged formerly to the Chorasmians;*" πολλῆς ἀνοίας ἐστὶ θηρᾶσθαι κενά, "*it is the part of great folly to hunt after vain things.*"

II. The genitive is used with verbs of all kinds, even with those which govern an accusative, when the action does not refer to the whole object, but only to a part ; as, ὀπτῆσαι κρεῶν, "*to roast some flesh;*" ἔτεμον τῆς γῆς, "*they laid waste a part of the country;*" παροίξας τῆς θύρας, "*having opened the door a little.*"

III. Verbs signifying the operations of the senses, such as "*to hear,*" "*to feel,*" "*to smell,*" and the like, but not those denoting "*to see,*" require the genitive ; verbs signifying "*to see*" take the accusative. Thus, παντὸς βασιλεὺς ἀκούει, "*a king hears everything;*" ὄζω μύρον, "*I smell of myrrh.*"

IV. Time *when*, that is, *part of time*, is put in the genitive ; as, θέρονος τε καὶ χειμῶνος, "*in both summer and winter.*"

V. The *material* of which anything is made is put in the genitive, the thing made being a single object, but the subjoined definition denoting an entire class or kind of materials, part of which go to compose that object ; as, τὸν δίφρον ἐποίησεν ἰσχυρῶν ξύλων, "*he made the chariot of strong wood.*"

VI. The superlative degree is also followed by a genitive, this genitive marking the entire class, of which the superlative indicates the most prominent as a part or parts ; as, ἐχθιστος πάντων, "*most hated of all;*" ἀριστοὶ Τρώων, "*bravest of the Trojans.*"

VII. Hence the genitive is put also with verbs, adjectives, and adverbs, which are either derived from superlatives, or in which merely

the idea of preferableness is implied ; as, *ἐκαλλιστεύετο πασῶν γυναικῶν*, “*she was the handsomest of all women* ;” *διαπρεπεῖς θνητῶν*, “*conspicuous among mortals* ;” *ἐξόχως πάντων*, “*in a manner surpassing all*.”

VIII. To words of all kinds other words are added in the genitive, which show the respect in which the sense of these words must be taken ; and, in this case, the genitive properly signifies “*with regard to*” or “*in respect of* ;” as, *ὕλης πῶς ὁ τόπος ἔχει* ; “*how is the place with regard to timber* ?” *συγγνώμων τῶν ἀνθρωπίνων ἀμαρτημάτων*, “*forgiving with respect to human errors* ;” *πόρρω τῆς ἡλικίας*, “*far advanced in years*” (properly, “*far advanced with respect to years*”).

IX. Hence all words expressing ideas of relation, which are not complete without the addition of another word as the object of that relation, take this object in the genitive : and to this rule belong in particular the adjectives “*experienced, ignorant, desirous,*” and the like, as also the verbs “*to concern one’s self, to neglect, to consider, to reflect, to be desirous,*” &c. Thus, *ἐμπειρος κακῶν*, “*experienced in evils* ;” *ἀπαιδεύτος ἀρετῆς*, “*uninstructed in virtue* ;” *τοῦ κοινοῦ ἀγαθοῦ ἐπιμελεῖσθαι*, “*to take care of the common good* ;” *μεγάλων ἐπιθυμεῖν*, “*to desire great things*.”

X. Words signifying *plenty* or *want* are followed by a genitive, because the term, which expresses of what anything is full or empty, indicates the respect in which the signification of the governing word is taken ; as, *μεστὸς κακῶν*, “*full of evils* ;” *ἐρημος φίλων*, “*destitute of friends* ;” *πλησθῆναι νόσου*, “*to be full of sickness* ;” *δεῖσθαι οἰκετῶν*, “*to be in want of inhabitants*.”

XI. The comparative degree is followed by a genitive, because this genitive indicates the respect in which the comparative is to be taken ; as, *μεῖζων πατρός*, “*greater than a father,*” which properly means, “*greater with respect to a father*.”

XII. All words derived from comparatives, or which involve a comparison, are followed by the genitive ; as, *ἡττωσθαί τινος*, “*to be defeated by any one*” (literally, “*to be less than any one*”) ; *ὑστεραῖος τῆς μάχης*, “*after the battle* ;” *περιγένεσθαι τοῦ βασιλέως*, “*to prove superior to the king* ;” *δεύτερος οὐδενός*, “*second to no one*.”

XIII. All verbs that are equivalent in meaning to a noun and verb, and especially those in which the idea of ruling is implied, are followed by a genitive ; as, *ἀνάσσειν τῶν Μήδων*, “*to reign over the Medes*” (equivalent to *ἀναξ εἶναι τῶν Μήδων*) ; *ἄρχειν ἀνθρώπων*, “*to rule over men*” (equivalent to *ἄρχων εἶναι ἀνθρώπων*) ; and, in the same manner, *κυριεῦν* for *κύριος εἶναι* ; *τυραννεῦν* for *τύραννος εἶναι*, &c.

XIV. Words indicating value or worth require the genitive ; as,

ἔρδει πολλῶν ἄξια, "he performs actions equivalent to those of many;"
 ἱατρὸς πολλῶν ἀντάξιος, "a physician equal in value to many men."

XV. All verbs denoting "to buy," "to sell," "to exchange," &c., are followed by a genitive; as, ὠνοῦνται τὰς γυναῖκας χρημάτων πολλῶν, "they purchase their wives for much money;" ἐπώλουν πολλοῦ τοῖς ἄλλοις, "they sold for a large sum to the rest."

XVI. All verbs denoting "to accuse," "to criminate," &c., are followed by a genitive; as, γράφομαί σε φόνον, "I accuse you of murder;" διώξομαί σε δειλίας, "I will prosecute you for cowardice."

XVII. The genitive often stands alone in exclamations, with and without an interjection, as indicating the cause from which the feeling in question originates; as, ὦ Ζεῦ βασιλεῦ τῆς λεπτότητος τῶν φρενῶν! "Oh supreme Jove, the acuteness of his intellect!" Ἀπολλόν, τοῦ χασμήματος! "Apollo, what a pair of jaws!"

DATIVE.

I. The dative stands in answer to the questions *to whom* or *what*? for *whom* or *what*? *to whose advantage*? *to whose disadvantage*? as, ἔδωκά σοι τὸ βιβλίον, "I gave the book to thee;" ἐπεσθέ μοι, ὦ παῖδες, "follow me, my children;" ἐπιτάττω σοι τοῦτο, "I enjoin this upon you;" θεοῖς ἀρέσκει, "he pleases the gods;" φίλος ἐκείνῳ, "a friend to him;" ἀγαθὸν τῇ πόλει, "good for the state."

II. Verbs *to rebuke*, *to blame*, *to reproach*, *to envy*, *to be angry*, take the dative of the person; as, ἐμοὶ λοιδορήσεται, "he will reprove me;" μέμφομαι τοῖς ἄρχειν βουλομένοις, "I blame those who wish to rule;" οὐ φθονεῖτε τούτῳ, "envy not this man;" τί χαλεπαίνεις τῷ θεράποντι; "why art thou angry at the attendant?"

III. Words implying equality, resemblance, suitableness, or the contrary, have the dative case; as, ἴσος τοῖς ἰσχυροῖς, "equal to the powerful;" ὅικας δούλῳ, "you resemble a slave;" ἀνόμοιος τῷ πατρί, "unlike his father."

IV. In like manner, the dative stands also with ὁ αὐτός, because it expresses perfect equality; as, ἐν τῷ αὐτῷ κινδύνῳ τοῖς φανλοτάτοις, "in the same danger with the worst;" τοῖς αὐτοῖς Κύρῳ ὅπλοις, "in the same arms with Cyrus."

V. The *means* by which, and the *instrument* with which, a thing is accomplished, are both put in the dative; as, τοῖν ὀφθαλμοῖν ὁρώμεν, "we see with the two eyes;" οἱ πολέμιοι ἔβαλλον λίθοις, καὶ ἐπαιον μαχαίραις, "the enemy threw with stones and struck with swords."

VI. The *motive* and *cause* are put in the dative, and hence the verbs "to rejoice," "to be delighted," "to be grieved," &c., govern the object by which the feeling is occasioned in the dative; as, φόβῳ ἀπῆλθον,

"they departed through fear;" σοὶ χαίρουσιν, "they delight in thee;" λυπούμεθα τούτοις, "we are grieved by these things."

VII. The manner and way in which a thing takes place are put in the dative; as, βία εἰς τὴν οἰκίαν εἰσῆλθον, "they entered into the house by force;" πάντα διετέτακτο μέτρῳ καὶ τόπῳ, "all things were arranged by measure and by place."

VIII. The period of time at which a thing takes place, or during which a thing continues or exists, is put in the dative; as, τῇδε τῇ νυκτί, "on this very night;" τρὶς ἐνίκησαν ταύτῃ τῇ ἡμέρᾳ, "they conquered thrice during this same day."

IX. The verb εἰμί, when put for ἔχω, "to have," governs the dative; as, ὅσοις οὐκ ἦν ἄργυρος, "as many as had not money."

X. An impersonal verb governs the dative; as, ἐξεστί μοι ἀπιέναι, "it is lawful for me to depart."

XI. Neuter adjectives in τέον govern the person in the dative, and the thing in the case of the verb from which they are derived; as, τοῦτο ποιητέον ἐστί μοι, "I must do this;" τούτου ἐπιμελητέον ἐστὶν ὑμῖν, "you must take care of this."

ACCUSATIVE.

I. A verb signifying actively governs the accusative; as, οἱ Ἕλληνες ἐνίκησαν τοὺς Πέρσας, "the Greeks conquered the Persians."

II. Every verb may take an accusative of a cognate noun; as, κινδυνεύσω τοῦτον κίνδυνον, "I will encounter this danger;" ἡσθένησαν ταύτην ἀσθένειαν, "they were sick with this sickness;" ἐπιμέλονται πᾶσαν ἐπιμέλειαν, "they exercise all care;" πόλεμον πολεμήσομεν, "we will wage war."

III. Many verbs, the action of which admits of more than one object, without determining the nearest, have in Greek a double accusative, namely, the accusative of the person and the accusative of the thing. To these belong verbs signifying "to do good or evil to one," "to speak good or evil of one," "to ask," "to demand," "to teach," "to put on or off," "to take away," "to deprive," "to conceal," &c.; as, κακὰ πολλὰ ἔοργε Τρῶας, "he has done many evils to the Trojans;" ἀγαθὰ εἶπεν αὐτούς, "he said good things of them;" εἶρετο ἅπαντας τὸν παῖδα, "he asked all about his son;" τοὺς μαθητὰς ἐδίδαξε σωφροσύνην, "he taught his disciples continence."

IV. Verbs governing two accusatives in the active, retain one in the passive, namely, the accusative of the thing; as, σκῆπτρον τιμᾶς τε ἀποσυνῶται, "he is being despoiled of his sceptre and his honours;" ἐπαιδεύθη μουσικὴν καὶ ῥητορικὴν, "he was taught music and rhetoric."

V. Since the accusative serves always to designate the object upon

which an action immediately passes, it frequently stands also with intransitive verbs and adjectives containing a general expression, and indicates the part or more definite object to which this expression must be principally referred. This is called the accusative of *nearer definition*; and is to be expressed in English by different prepositions, especially by *in*, *as to*, *with respect to*.¹ Thus, τὸν δάκτυλον ἀλγῶ τοῦτον, “*I feel a pain in this finger*;” πόδας ὥκεις Ἀχιλλεύς, “*Achilles swift as to his feet*;” Σύρος ἦν τὴν πατρίδα, “*he was a Syrian as to his native country*;” τὸ δένδρον πεντήκοντα ποδῶν ἐστὶ τὸ ὕψος, “*the tree is fifty feet in height*.”

VI. *Time how long* is put in the accusative; as, ὅσον χρόνον ἂν πόλεμος ᾗ, “*for as long a time as there may be war*;” καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἐπραττον, “*they did this same thing during both yesterday and the day previous*.”

VII. *Distance and space* are put in the accusative; as, ἀπέχει ὀκτὼ ἡμερῶν ὁδὸν ἀπὸ Βαβυλῶνος, “*it is distant a journey of eight days from Babylon*.”

VERBS PASSIVE.

I. Verbs of a passive signification are followed in Greek by a genitive, governed by ὑπό, ἀπό, ἐκ, παρά, or πρός; as, ὁ νοῦς ὑπὸ οἶνον διαφθείρεται, “*the understanding is impaired by wine*;” ἄλλαι γινῶμαι ἀφ’ ἐκάστων ἐλέγοντο, “*other opinions were expressed by each*.”

II. The dative, however, is sometimes employed by the poets instead of the genitive; as, Ἀχιλλῇι ἐδάμη, “*he was subdued by Achilles*.”

III. The dative is very frequently put with the perfect passive of verbs, whose perfect active is not much used; as, ταῦτα λέλεκται μοι, “*these things have been said by me*,” for λέλοχα ταῦτα.

INFINITIVE.

I. The infinitive mood is used to express the *cause* or *end* of an action; as, θέλω ᾄδειν, “*I wish to sing*.”

II. The infinitive, with the neuter of the article prefixed, is used as a species of verbal noun; and very frequently the article is thus appended to an entire clause, of which the infinitive forms a part; as, τὸ λύειν, “*the loosening*;” τὸ ἔχειν χρήματα, “*the having money*.”

III. The infinitive in Greek is governed by adjectives, and denotes the respect in which the idea of the adjective is to be applied;² as, ἱκανοὶ τέρπειν φαίνονται, “*they appear calculated to delight*;” οὐ δεινός

1. It is generally assumed that κατὰ, or some other preposition, is understood in such constructions, but this is not correct.

2. This is imitated in Latin by the poets; as, *idoneus delectare, utilis facere*. In prose, however, the gerund with a preposition must be employed; as, *idoneus ad delectandum, &c.*

ἔστι λέγειν, ἀλλ' ἀδύνατος σιγᾶν, "*he is not able in speaking, but unable to keep silent.*"

IV. The nominative, and not the accusative, is put with the infinitive whenever the reference is to the same person that forms the subject of the leading verb ;¹ as, ἔφασκεν εἶναι Διὸς υἱός, "*he said he was the son of Jupiter ;*" ἔπεισα αὐτοὺς εἶναι θεός, "*I persuaded them that I was a god.*"

V. The genitive and dative sometimes follow the infinitive by a species of attraction ; as, ἐδέοντο αὐτοῦ εἶναι προθύμον, "*they besought him to be zealous ;*" δός μοι φανῆναι ἀξίῳ, "*grant unto me to appear worthy.*"

VI. The infinitive of the present, future, and aorists, but more particularly of the future, when preceded by the verb μέλλω, expresses the future, and answers to the future participle active in Latin with the verb *sum* ; as, μέλλω γράφειν, "*I am about to write*" (*scripturus sum*) ; μελλήσω γράφειν, "*I will be about to write*" (*scripturus ero*) ; ἐμέλλησα γράφειν, "*I was about to write*" (*scripturus fui*).

PARTICIPLE.

I. The participle is put after a verb, and in the nominative case, when the reference is to some state as existing at the time on the part of the subject, or to some action as being performed by it. Thus, οἶδα θνητὸς ὢν, "*I know that I am a mortal ;*" φαίνεται ὁ νόμος ἡμᾶς βλάπτων, "*the law appears to be injuring us ;*" παύσασθε ἀδικοῦντες, "*cease acting wrongfully.*"

II. If, however, the subject belonging to the participle stands with the principal verb as a proximate object in the accusative, the participle also stands in the accusative ; as, οἱ Ἀθηναῖοι ἔπανσαν αὐτὸν στρατηγοῦντα, "*the Athenians caused him to cease being a commander ;*" οὓς ἂν ὀρῶ τὰ ἀγαθὰ ποιῶντας, "*whomsoever I may see doing the things that are good.*"

III. To some verbs which merely express subordinate definitions of an action, the Greeks add the participle of the verb which expresses the principal action. Such verbs are τυγχάνω, λανθάνω, φθάνω, διατελέω, &c., which, in translation, are sometimes rendered by adverbs. Thus, ἔτυχον παρόντες, "*they chanced to be present ;*" ἔλαθεν ἐνεργέτων, "*he conferred kindnesses secretly ;*" φθάνει ποιῶν, "*he does it before another ;*" διατετέλεκα φεύγων, "*I have always avoided.*"

IV. A participle, with a substantive, &c., whose case depends on no other word, is put in the *genitive absolute* ; as, ἐκείνου εἰπόντος, πάντες ἐσίγων, "*he having spoken, all were silent.*"

1. The accusative, however, is joined with such infinitives whenever emphasis is required ; as, Κροῖσος ἐνόμιζε ἐωϋτόν εἶναι πάντων ὀλβιώτατον, "*Cræsus thought that he himself was the happiest of all men,*" (*Herod. 1, 34*).

NOTES

TO THE EXERCISES ON THE VERB.

Active Voice of Verbs in ω.

Section 1.—1. *τίκτει*, 3d sing. pres. indic. of *τίκτω*.—2. *κοι-
λαίνουσιν*, 3d plur. pres. indic. of *κοιλαίνω*.—3. *γυναιξί*, dat.
plur. of *γυνή*.—4. *φέρει*, 3d sing. pres. indic. of *φέρω*.—5. *τοὺς*,
his, the article supplying the place of a pronoun in English.—
6. *ἔβαψεν*, 3d sing. 1st aor. indic. of *βάπτω*.—7. *τοῦ*, *her*.—
8. *ἔρριψεν*, 3d sing. 1st aor. indic. of *ρίπτω*.

Section 2.—1. *παῖδα*, accus. sing. of *παῖς*.—2. *ὄντα*, accus.
sing. pres. part. of *εἶμι*.—3. *ἔτρεφε*, 3d sing. imperf. indic. of
τρέφω.—4. *λεόντων*, gen. plur. of *λέων*.—5. *τέσσαρσι ποσί*, with
four feet, *τέσσαρσι* is the dative of *τέσσαρες*, and *ποσί* is the dative
plural of *πούς*.—6. *δύο*, supply *πόδας*, the accus. plur. of *πούς*.—
7. *ἔγραψε*, 3d sing. 1st aor. indic. of *γράφω*.—8. *ἐφύσεν*, *produced*,
3d sing. 1st aor. indic. of *φύω*.—9. *ἀποβλέπουσιν*, 3d plur. pres. ind.
of *ἀποβλέπω*.

Section 3.—1. *ὑπείκει*, 3d sing. pres. indic. of *ὑπείκω*.—2. *θνήσ-
κοις*, 2d sing. pres. optat. of *θνήσκω*. The optative is here em-
ployed in its primitive sense, as denoting a wish. Hence *εὖ θνήσ-
κοις*, *mayest thou die happily*.—3. *ἔλθῃ*, *may have come*, 3d sing.
2d aor. subj. of *ἐρχομαι*.—4. *θάπτουσιν*, 3d plur. pres. indic. of
θάπτω.—5. *ταριχεύοντες*, nom. plur. pres. part. of *ταριχεύω*.—
6. *εἶκαζε*, 3d sing. imperf. indic. of *εἰκάζω*. Augment wanting.
(Consult page 121.)—7. *τοῖς Ἑρμαῖς*, to the *Hermæ*, dat. plur. of
Ἑρμῆς. The reference is to the images of Mercury at Athens.
(Consult *Lexicon*.)—8. *ἔχουσιν*, *having*, i. e., *which have*, dat.
plur. pres. part. of *ἔχω*.—9. *ἐστασιαζέτην*, 3d dual. imperf. of
στασιάζω.—10. *ὄντε*, nom. dual pres. part. of *εἶμι*.—11. *κατέλιπε*,
3d sing. 2d aor. indic. of *καταλείπω*.—12. *ἐξέπλευσε*, 3d sing. 1st
aor. indic. of *ἐκπλέω*.—13. *ἡγάγεν*, 3d sing. 2d aor. indic. of *άγω*.

Section 4.—1. *Ἐπρώτευσε*, 3d sing. 1st aor. indic. of *πρωτεύω*.
It governs the genitive *Ἑλλάδος*, because derived from a superla-
tive, *πρῶτος*. (Consult rule, page 178.)—2. *χρόνον*, *for a period*.
Time how long is put in the accusative.—3. *τοὺς*, *their*.—4. *δάκ-
νουσιν*, 3d plur. pres. indic. of *δάκνω*.—5. *ἐγώ*, expressed here for
the sake of emphasis. The article *τοὺς*, before *φίλους*, is to be re-
ndered *my*.—6. *σώσω*, 1st sing. 1st aor. subj. of *σώζω*. The conjunc-
tion *ἵνα*, like *ut* in Latin, takes here the subjunctive.—7. *ὑπέμεινα*,
1st sing. 1st aor. ind. of *ὑπομένω*.—8. *δράκοντα*, accus. sing. of
δράκων.—9. *Ἄρεος*, gen. of *Ἄρης*.—10. *φύλακα*, accus. sing. of
φύλαξ.—11. *ἀνέτειλαν*, 3d plur. 1st aor. indic. of *ἀνατέλλω*.—
12. *περιστείλαι*, 1st aor. inf. of *περιστέλλω*.

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Section 5.—1. Ἐφερε, 3d sing. imperf. indic. of φέρω.—2. ἔτε-
μεν, 3d sing. 2d aor. indic. of τέμνω.—3. ἐπεφύκει, *was*, more
literally, *was by nature*, 3d sing. pluperf. indic. of φύω. The plu-
perfect has here, as often elsewhere, the force of an imperfect.
Thus, *had been and continued to be*, i. e., *was*.—4. ὠκίστη, super-
lative of ὠκύς.—5. τοὺς πόδας, *as to her feet*, i. e., *of foot*. This is
the accusative of nearer definition, where some understand κατά.
(Consult rule, page 182.)—6. κατεσκευάσε, 3d sing. 1st aor. indic.
of κατασκευάζω.—7. πεφευγώς, perf. part. mid. of φεύγω.—8. ἐπί,
on account of.—9. χανλιόδοντας, accus. plur. of χανλιόδους.—
10. ἄλλοι ἄλλας, like the construction of *alius*, when repeated,
in Latin. Hence, translate the whole clause as follows: *some
bring one kind of sacrifice, others another, unto the gods*.—11. γε-
ωργός, supply προσάγει, and so in like manner with ποιμήν and
αἰπόλος respectively.

Passive Voice of Verbs in ω.

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Section 1.—1. μετὰ, *after*.—2. ὠνόμασεν, 3d sing. 1st aor. indic.
active of ὀνομάζω. So ὠνομάσθησαν, 3d plur. 1st aor. indic. pass-
ive of the same verb.—3. ἐρρίφη, 3d sing. 2d aor. indic. pass. of
ρίπτω.—4. καταλελειμμένοι ἦσαν, 3d plur. plup. indic. pass. of κατα-
λείπω.—5. συνήχθησαν, 3d plur. 1st aor. indic. pass. of συνάγω.

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—6. ἀπεστάλη, 3d sing. 2d aor. indic. pass. of ἀποστέλλω.—
7. ἐκέλευσε, 3d sing. 1st aor. indic. active of κελεύω.—8. ἀποκοπ-
ῆναι, 2d aor. infin. pass. of ἀποκόπτω.—9. τῶν παρόντων, *of those
who are present*. The article with the participle is rendered into
English by the relative with the indicative.—10. διατεταραγμαι, *I
am greatly agitated*, 1st sing. perf. indic. pass. of διαταράσσω.—τὴν
γνώμην, *in my mind*, literally, *as to my mind*, the accusative of
nearer definition, where many supply κατά.—12. ἐμπεπεδημένη,
perf. part. pass. fem. gend. of ἐμπεδάω.—13. ἔοικε, 3d sing. perf.
mid. of εἰκω.—14. ἐτάφη, 3d sing. 2d aor. ind. pass. of θάπτω.

Section 2.—1. προσήρτηται, 3d sing. perf. ind. pass. of προσαρτάω.
—2. ὠριστο, *was appointed*, 3d sing. pluperf. pass. of ὀρίζω.—
3. κατά, *at*.—4. ὥθη, 3d sing. 1st aor. ind. pass. of ὀπτομαι.—
5. ἐσφάγη, 3d sing. 2d. aor. ind. pass. of σφάζω.—6. κατεκόπη,
3d sing. 2d aor. ind. pass. of κατακόπτω.—7. διεφθάρη, 3d sing.
2d aor. ind. pass. of διαφθείρω.

Section 3.—1. τραφεῖς, *having been nurtured*, 2d aor. part. pass.
of τρέφω.—2. παρὰ, *by*.—3. ἐδιδάχθη, 3d sing. 1st aor. ind. pass.
of διδάσκω.—4. κατεβρώθη, 3d sing. 1st aor. ind. pass. of καταβι-
βρώσκω.—5. πληγείς, 2d aor. part. pass. of πλήσσω.—6. ἀπέθανεν,
3d sing. 2d aor. ind. active of ἀποθνήσκω.—7. κριθῆναι, 1st aor.
inf. pass. of κρίνω.—8. κατὰ, *over*.—9. ἡλαύνετο, 3d sing. imperf.
indic. pass. of ἐλαύνω.—10. ἀπαλλάγεις, *having been freed from*,
2d aor. part. pass. of ἀπαλλάσσω.—11. ἐμῆνυσε, 3d sing. 1st aor.
indic. act. of μῆνυω.

Section 4.—1. κατελείφθησαν, 3d plur. 1st aor. ind. pass. of
καταλείπω.—2. μέμνησο, 2d sing. perf. imperat. pass. of μνάω, in a
middle sense.—3. κατακεκλεισμένος, perf. part. pass. of κατακλείω.
—4. εἰθισμέναι εἰσίν, 3d plur. perf. ind. pass. of ἐθίζω.

Middle Voice of Verbs in ω.

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- Section 1.*—1. φαίνεται, 3d sing. pres. ind. mid. of φαίνω.—
 2. ἐνδύονται, 3d plur. pres. indic. mid. of ἐνδύω.—3. θυσάμενος, 145
 1st aor. part. mid. of θύω.—4. ἡλείψατο, 3d sing. 1st aor. ind. mid.
 of ἀλείφω.—5. λούσας, 1st aor. part. act. of λούω.—6. ἀπῆλθε, 3d
 sing. 2d aor. ind. act. of ἀπέρχομαι.—7. ὠρέξατο, 3d sing. 1st aor.
 ind. mid. of ὀρέγω.—8. ἐνίψατο, 3d sing. 1st aor. ind. mid. of 146
 νίπτω.—9. ἐκαθίσατο, 3d sing. 1st aor. ind. mid. of καθίζω.—
 10. ἐγράψατο, 3d sing. 1st aor. ind. mid. of γράφω.—11. γεγόναμεν,
 1st plur. perf. ind. mid. of γίνομαι.—12. ἔοικε, 3d sing. perf. ind.
 mid. of εἰκω.—13. παύσωμεν, *let us cause to cease*, 1st plur. 1st aor.
 subj. act. of παύω.

Section 2.—1. λόγισαι, *reflect*, 2d sing. 1st aor. imperat. mid. of
 λογίζομαι.—2. ἐψηφίσαντο, 3d plur. 1st aor. ind. mid. of ψηφίζω.—
 3. αἰσχύνου, *respect*, 2d sing. pres. imperat. mid. of αἰσχύνομαι.—
 4. δεδοικῶσιν, *fear*, 3d plur. perf. indic. mid. of δείδω.—5. ἐγρη-
 γορότος, *of one awake*, i. e., of a person in his waking moments; or,
 in other words, a day-dream: gen. sing. perf. part. mid. of ἐγείρω.

Section 3.—1. Ἠμύνασθε, 2d plur. 1st aor. ind. mid. of ἠμύνω.—
 2. ἀπόλετο, *is ruined*, 3d sing. 2d aor. ind. mid. of ἀπόλλυμι.—
 3. γεύσαι, *taste*, 2d sing. 1st aor. imperat. mid. of γεύω.—4. εὐρή-
 σεις, 2d sing. 1st fut. ind. of εὐρίσκω.—5. ἤρξω, 2d sing. 1st aor. ind.
 mid. of ἄρχω.—6. ἀράμενος, 1st aor. part. mid. of αἶρω.—7. ἐξεί-
 λοντο, 3d plur. 2d aor. ind. mid. of ἐξαιρέω.—8. ἀπολοίμην, *may I*
perish, 1st sing 2d aor. optat. mid. of ἀπόλλυμι.—9. ἐχρίσατο,
anointed himself, 3d sing. 1st aor. ind. mid. of χρίω.

Section 4.—1. ἀπεκρίνατο, 3d sing. 1st aor. ind. mid. of ἀποκρί-
 νω.—2. ἀπόλωλα, *I am undone*, 1st sing. perf. ind. mid. of ἀπόλ-
 λυμι, with the reduplication.—3. κατ', *against*.—4. ἐδάνεισα, 1st
 sing. 1st aor. ind. act. of δανείζω.—5. ἐθέσπισεν, 3d sing. 1st aor.
 indic. act. of θεσπίζω.—6. φυλάξασθαι, *to beware of*, 1st aor. infin.
 mid. of φυλάσσω.

Active Voice of Contracted Verbs.

- Section 1.*—1. νόει, 2d sing. pres. imperat. act. of νοέω.—
 2. ἐκίνει, 3d sing. imperf. ind. of κινέω.—3. τὸ παλαιὸν, *ancient-* 151
ly, i. e., in earliest times. The article and adjective are here in the
 accusative, governed by κατὰ understood, and take conjointly the
 place of an adverb.—4. ὤκουν, *used to dwell*, 3d plur. imperf. ind.
 of οἰκέω.—5. ἐποίησε, *represented*, i. e., described in the Iliad.
 Literally, *made*, 3d sing. 1st aor. ind. of ποιέω.—6. γεωργούντας,
persons cultivating the ground, i. e., engaged in husbandry: pres.
 part. of γεωργέω, accus. plur.—7. μεγὰ, *highly*. The neuter of
 the adjective taken as an adverb.

Section 2.—1. κἄν, *even though*, compounded of καί and ἄν, and
 then contracted.—2. τὸν ἵππειον Ποσειδῶνα, *the equestrian Nep-*
tune, i. e., Neptune represented by an equestrian statue, as indi-
 cating the rapidity of the waves.—3. ἐπὶ τῷ Ἴσθμῳ, *at the Isthmus*
of Corinth.—4. ἐξαργῶσιν, 3d plur. pres. indic. of ἐξαργάω.—
 5. ἐρυθρίων, pres. part. act. of ἐρυθριάω, accus. sing. neut. 152

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152 agreeing with *μειράκιον*.—6. *ὄρνισιν*, dat. plur. of *ὄρνις*.—7. *εἶων*, 3d plur. imperf. indic. of *εἶάω*.

Section 3.—1. *ἐξετύφλωσεν*, 3d sing. 1st aor. ind. of *ἐκτυφλόω*.—2. *ξυνεκύκα*, 3d sing. imperf. indic. of *ξυγκυκάω*.—3. *ἐξώρθον*, 3d sing. imperf. ind. of *ἐξορθόω*.—4. *ζῆν*, pres. inf. of *ζάω*.—5. *ζῶη*, 3d sing. pres. optat. of *ζάω*. (Consult page 150, note 1.)—6. *ὑπὸ*, by.—7. *προσέτατε*, 3d sing. imperf. ind. of *προστάτω*.

Section 4.—1. *θανὼν*, 2d aor. part. act. of *θνήσκω*.—2. *οὐκ ἔστιν οὐδεὶς*, *there is no one*. Two or more negatives in Greek make a stronger negation.—3. *ἡγαπᾶτε ἂν*, *ye would have loved*. The particle *ἂν* is used to give a potential force to the indicative mood. The form *ἡγαπᾶτε* is the 2d plur. imperf. ind. of *ἀγαπάω*.—4. *ἔοικε*, 3d sing. perf. ind. mid. of *εἰκώ*.—5. *στεφανοὶ*, 3 sing. pres. ind. of *στεφανόω*.—6. *τῷ ἡλίῳ*, the dative governed by *ἐπισκοτεῖ*, which last has for its nominative *νέφη*. Neuters plural, when referring to things, take singular verbs.—7. *πάθη*, the nominative to *ἐπισκοτεῖ* understood.—8. *τὸν ἄρρωστον*, *the sick man*, supply *ἄνθρωπον*.—9. *εὐτυχία*, the nominative to *ὠφελεῖ* understood.—10. *τὸ αὐτό*, *the same thing*.—11. *παρ'*, *with*.

Passive and Middle Voices of Contracted Verbs.

156 Section 1.—1. *ἀπῆλθε*, 3d sing. 2d aor. indic. of *ἀπέρχομαι*.—2. *διεβοήθη*, 3d sing. 1st aor. ind. pass. of *διαβοάω*.—3. *ἐπλάνωμην*, 1st sing. imperf. ind. mid. of *πλανάω*. In the succeeding clause, *ἐπλάνας* is the 2d sing. imperf. ind. act. of the same verb.—4. *πηρώσας*, 1st aor. part. act. of *πηρόω*, to be construed with *ὁ* and translated by the relative with the indicative, *he that mutilates*.—5. *ζημιοῦται*, 3d sing. pres. ind. pass. of *ζημιόω*.—6. *ἐρωτηθεῖς*, 1st aor. part. pass. of *ἐρωτάω*.—7. *ἐποίησατο*, *he had acquired his*, literally, *had made for himself*; 3d sing. 1st aor. ind. mid. of *ποιέω*.—8. *πῶς σοι χρήσομαι*; *how shall I treat you?* *χρήσομαι* is the 1st fut. mid. of *χράω*.

Section 2.—1. *πηρωθῆναι*, 1st aor. infin. pass. of *πηρόω*. Translate *πηρωθῆναι τὰς ὀψεις*, *was deprived of his sight*, literally, *as to his*, &c.—2. *προὔλεγεν*, 3d sing. imperf. indic. act., contracted for *προέλεγεν*, from *προλέγω*.—3. *τὰ μέλλοντα*, *the things that were about to take place*, pres. part. of *μέλλω*. Supply *γίνεσθαι*.—4. *ἐπηνέθη*, 3d sing. 1st aor. ind. pass. of *ἐπαινέω*.—5. *ἐκτήσαντο*, 3d plur. 1st aor. ind. mid. of *κτάομαι*.—6. *ῥκτειρα*, 1st sing. 1st aor. ind. act. of *οἰκτείρω*.—7. *χειρούμενον*, *in the act of being subjugated*, pres. part. pass. of *χειρώω*.—8. *κρανθήσεται*, 3d sing. 1st fut. ind. pass. of *κραίνω*.—9. *ἡρᾶτο*, *he imprecated*, 3d sing. imperf. mid. of *ἀράομαι*.

Section 3.—1. *ἤντλει*, 3d sing. imperf. ind. act. of *ἀντλέω*.—2. *ἐγυμνάζετο*, 3d sing. imperf. ind. mid. of *γυμνάζομαι*.—3. *ἀπεπλάνᾱτο*, 3d sing. imperf. mid. of *ἀποπλανάω*.—4. *κτῶ*, 2d sing. pres. imperat. mid. of *κτάομαι*, contracted from *κτάον*.—5. *οὐκ ἂν ἐπαύσω*, *you would not have ceased*; *ἐπαύσω* is the 2d sing. 1st aor. ind. mid. of *παύω*, and the particle *ἂν* gives it a potential force.—6. *κτᾶσθαι*, *to acquire for one's self*, pres. infin. mid. of *κτάομαι*.

Section 4.—1. ἀλλοιούται, 3d sing. pres. ind. pass. of ἀλλοιόω. Page.
—2. ἀμαρτήσεις, 2d sing. 1st fut. of ἀμαρτάνω.—3. μνκωμένων, 157
pres. part. mid. of μνκάομαι. The genitive is here governed by
ἀκοῦσαι, a verb denoting the operation of one of the senses. (Con-
sult page 178, rule iii.)—4. βληχωμένων, pres. part. mid. of βλη-
χάομαι.

Active Voice of Verbs in μι.

Section 1.—1. Ἀχαιοῖς, on the Greeks.—2. ἐθηκε, inflicted, 166
literally, placed or put, 3d sing. 1st aor. ind. of τίθημι.—3. παρὰ,
by.—4. τί ἐστηκας; why standest thou?—5. κινήσω, 1st sing. 1st
fut. ind. of κινέω.—6. ὀνίνησιν, 3d sing. pres. ind. of ὀνίνημι.—
7. τῶν ἀποθανόντων, of those who had died; the article with a par-
ticiples is to be rendered into English by the relative and indicative.
—8. βαδίζουσα, pres. part. of βαδίζω, render, by going.—9. κατασβ-
έννυσι, 3d sing. pres. ind. of κατασβέννυμι.

Section 2.—1. παραδεδώκασιν, 3d plur. perf. ind. of παραδίδω- 167
μι.—2. ἐξεστίν, 3d sing. pres. ind. of ἐξείμι, taken impersonally.
—3. ὁ θεῖς, who enacted, the article and participle again rendered by
the relative and indicative: θεῖς is the 2d aor. part. act. of τίθημι.
—4. περιτιθείς, pres. part. of περιτίθημι; render the whole clause,
encircling his head with ivy; literally, placing ivy around his head.
—5. ἐμιμεῖτο, strove to imitate, 3d sing. imperf. ind. mid. of μιμέο-
μαι.—6. μεταστήσαι, brought over, i. e., changed, 1st aor. inf. act.
of μεθίστημι.—7. ἐφেষτηκέναι, stands by, perf. inf. act. of ἐφίστημι.

Passive Voice of Verbs in μι.

Section 1.—1. ἐωράκαμεν, 1st plur. perf. ind. act. of ὁράω.—
2. διετέθησαν, were affected, 3d plur. 1st aor. ind. pass. of διατίθημι.
—3. τεχθέντα, on having been born, i. e., the moment he was born,
1st aor. part. pass. of τικτώ. The aorist here denotes rapidity of
action.—4. ἔλαβεν, he received, 3d sing. 2d aor. ind. act. of λαμβάνω.
—5. τὸ ἀληθεύειν, the speaking the truth. The infinitive with the
article becomes in Greek a verbal noun. So immediately after,
τὸ εὐεργετεῖν, the doing good unto others.—6. κεράννυται, 3d sing.
pres. ind. pass. of κεράννυμι.

Section 2.—1. κεῖνται, lie, 3d plur. pres. ind. of κεῖμαι.—
2. ἀναδοθῆναι, was produced, i. e., was born; literally, was given
up; 1st aor. inf. pass. of ἀναδίδωμι.—3. παρεδόθη, 3d sing. 1st aor.
ind. pass. of παραδίδωμι.—4. θεώμενος, pres. part. mid. of θεάομαι.
—5. κατεζευγμένων τῶν ταύρων, the bulls having been yoked, i. e.,
although the bulls were yoked. The genitive absolute, analogous to
the Latin ablative absolute.—6. ἐβόων, 3d plur. imperf. ind. act. of
βοάω.

Middle Voice of Verbs in μι.

Section 1.—1. εἴλε, took, 3d sing. 2d aor. ind. act. of αἰρέω.—
2. ἀπέδοτο, he sold into slavery, 3d sing. 2d aor. ind. mid. of
ἀποδίδωμι.—3. προσηγορεύθη, 3d sing. 1st aor. ind. pass. of προσ-
αγορεύω.—4. ἔσχεν, he enjoyed, literally, he had; 3d sing. 2d aor.

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ind. act. of ἔχω.—5. ἦκε, *had come*, 3d sing. imperf. ind. act. of ἦκω. The present of this verb is to be rendered as a perfect, *I have come*; and the imperfect as a pluperfect, *I had come*, i. e., *I was present*.—6. τεθνάναι, *had died*, i. e., *had fallen*; pluperf. inf. (same form as the perf.) of θνήσκω, *to die*.—7. χειρωσάμενος, *having overcome*, 1st aor. part. mid. of χειρόω.—8. ἡμφιέσατο, *clothed himself with*, literally, *clothed himself all around with*; 3d sing. 1st aor. ind. mid. of ἀμφιέννυμι.—9. τὸ εὖ ζῆν, *the living happily*, i. e., *a happy life*. The article with the infinitive forms, as before stated, a verbal noun.

Section 2.—1. τίθεσθε, *ye make for yourselves*, i. e., *ye regard*; 2d plur. pres. ind. mid. of τίθημι.—2. μὴ καμῶν, *not having laboured*, i. e., *without having undergone some labour or other*; 2d aor. part. act. of κάμνω.—3. τὸ μὴ δύνασθαι, *the not being able*.—4. ὁ ποιῶν, *he that does*.—5. χαρᾶς, *with joy*. The genitive with a verb of plenty.—6. πιμπλάσθω, 3d sing. pres. imperat. pass. of πίμπλημι.

LEXICON.

Explanation of Abbreviations.

<i>adj.</i>	Adjective.	<i>interj.</i>	Interjection.
<i>adv.</i>	Adverb.	<i>irreg.</i>	Irregular.
<i>aor.</i>	Aorist.	<i>mid.</i>	Middle.
<i>art.</i>	Article.	<i>part.</i>	Participle.
<i>comp.</i>	Comparative.	<i>pass.</i>	Passive.
<i>conj.</i>	Conjunction.	<i>perf.</i>	Perfect.
<i>def.</i>	Definite.	<i>pluperf.</i>	Pluperfect.
<i>dim.</i>	Diminutive.	<i>plur.</i>	Plural.
<i>fut.</i>	Future.	<i>prep.</i>	Preposition.
<i>imperf.</i>	Imperfect.	<i>pron.</i>	Pronoun.
<i>impers.</i>	Impersonal.	<i>sing.</i>	Singular.
<i>infjn.</i>	Infinitive.	<i>superl.</i>	Superlative.

ΑΤΕ

A.

'Αγαθοκλῆς, ἑός, contr. οὗς, ό. *Agathōcles*, a daring adventurer, and tyrant of Sicily.

ἀγαθός, ή, όν (adj.). *Good, virtuous, brave.*

ἀγαλμα, ατος, τό (from ἀγάλλω, to honour). *A statue, an image.*

ἀγαλμάτιον, ον, τό (dim. from ἀγαλμα). *A small statue, a little image.*

'Αγαμέμνων, ονος, ό. *Agamemnon*, a Grecian monarch, leader of the forces against Troy.

ἀγανακτέω, ω, fut. ήσω, perf. ήγανάκτηκα (from άγαν, very, and άχθος, strong feeling). *To be indignant, to be displeased.*

ἀγαπάω, ω, fut. ήσω, perf. ήγάπηκα (from άγάπη). *To love.*

ἀγάπη, ης, ή. *Love, affection.*

άγγελια, ας, ή (from άγγελος). *Intelligence, tidings, a message.*

άγγελος, ον, ό. *A messenger.*

άγελη, ης, ή (from άγω, to drive). *A herd.*

ΑΤΩ

'Αγησίλαος, ον, ό. *Agesilāus*, a celebrated Spartan king and leader.

άγκυρα, ας, ή. *An anchor.*

'Αγλαονίκη, ης, ή. *Aglaonice*, a female name.

άγλᾶός, ά, όν (adj. for άγᾶλός, from άγάλλω, to make splendid). *Splendid, bright, illustrious.*

άγνοέω, ω, fut. ήσω, perf. ήγνόηκα (from α, not, and γνοέω, old form for νοέω). *Not to know, to be ignorant of.*

άγνός, ή, όν (adj.). *Pure, chaste, innocent.*

άγορά, ας, ή. *A public place, a forum, a market-place.*

άγριος, α, ον (adj. from άγρός, country). *Wild, savage, uncivilized.*

άγρός, οὔ, ό. *A field, land, country.*

άγω, fut. άξω, perf. ήχα, perf. pass.

ήγμαι, 2d aor. act. ήγαγον, 2d

aor. infin. άγαγεῖν. *To lead, to drive.*

άγών, ωνος, ό. *A contest, a game.*
άγωνίζομαι, fut. ίσομαι, perf. ήγών-

ισμαι, 1st aor. mid. ἰσάμην. *To contend, to strive for a prize.*
 ἀγωνοθέτης, ον, ὁ (from ἀγών, a game, and τίθημι, to arrange). *An agonothete, one who arranges a combat or game. Most commonly, however, a judge who presides over public games.*
 ἄδακρυς, υ (adj. from α, not, and δάκρυ, a tear). *Tearless, without tears, and also, in a passive sense, unwept, unlamented.*
 ἀδελφή, ἥς, ἡ (from ἀδελφός). *A sister.*
 ἀδελφός, οὔ, ὁ (from α, for ἅμα, together, and δελφύς, a womb). *A brother.*
 ἄδης, ον, ὁ (from α, not, and εἶδω, to see). *The invisible place of departed spirits, hades, the lower world. As a proper name, Pluto, god of the lower world.*
 ἀδιάλειπτος, ον (adj. from α, not, διά, and λείπω, to leave). *Uninterrupted, without intermission.*
 ἀδιάπαντος, ον (adj. from α, not, διά, and παύομαι, mid. voice, to cease). *Unceasing, endless.*
 ἀδίκῶ, ὦ, fut. ἤσω, perf. ἠδίκηκα (from ἀδίκος). *To act unjustly, to wrong, to injure.*
 ἀδικία, ας, ἡ (from ἀδίκος). *Injustice, an act of injustice.*
 ἀδίκος, ον (adj. from α, not, and δίκη, justice). *Unjust.*
 ἄδοξος, ον (adj. from α, not, and δόξα, glory). *Disgraceful, inglorious.*
 Ἄδραστος, ον, ὁ. *Adrastus, a Grecian monarch.*
 ᾄδω, contr. from αἰίδω, fut. σω, perf. ᾄκα. *To sing.*
 Ἄδωνις, ἰδος, ὁ. *Adonis, a beautiful youth.*
 αἰί (adv.). *Ever, always.*
 αἰμνηστος, ον (adj. from αἰί, ever, and μνηστός, remembered). *Ever remembered, ever memorable.*
 αἰνας, αν (adj. from αἰί, ever, and νάω, to flow). *Ever-flowing, perennial, perpetual.*
 ἀεργία, ας, ἡ (from α, not, and ἔργον, work). *Idleness; indolence.*
 ἀεροειδής, ἐς (adj. from ἀήρ, in its

Homeric signification of *dusky air, and εἶδος, appearance*). *Of a dusky hue, shady.*
 ἀηδών, ὄνος, ἡ (from αἰέδω, to sing). *A nightingale, literally, the songstress.*
 ἄήρ, ἐρος, ὁ, and ἡ. *Air, the atmosphere.*
 ἀθάνατος, ον (adj. from α, not, and θάνατος, death). *Immortal.*
 ἀθέμιστος, ον (adj. from α, not, and θεμιστός, lawful). *Unlawful, unjust, wicked, impious.*
 Ἀθηνῶ, ἤς, ἡ. *Minerva.*
 Ἀθῆναι, ὧν, αἱ. *Athens.*
 Ἀθηναῖος, α, ον (adj. from Ἀθῆναι). *Athenian. In the plural, Ἀθηναῖοι, ὧν, οἱ, the Athenians.*
 ἀθλητής, οὔ, ὁ (from ἄθλος, a contest). *An athlete, a champion, a combatant at the games, sometimes merely a wrestler.*
 ἄθλιος, α, ον (adj. from ἄθλος, toil). *Wretched, miserable, toil-enduring.*
 ἄθλον, ον, τό. *A prize at the games, a reward.*
 ἄθλος, ον, ὁ. *A contest, a combat at the games.*
 ἄθροος, α, ον, contr. οὗς, ἃ, οὖν (adj. from α, for ἄγαν, very, and θρόος, clamour). *Crowded, frequent, dense, numerous.*
 ἀθυμία, ας, ἡ (from ἀθυμος, dispirited). *Dejection, despondency.*
 ἀθυμος, ον (adj. from α, not, and θυμός, spirit). *Dispirited, dejected.*
 Αἶας, αὐτος, ὁ. *Ajax, a celebrated Grecian hero in the war of Troy.*
 Αἰγύπτιος, α, ον (adj. from Αἴγυπτος). *Egyptian.—In the plural, Αἰγύπτιοι, ὧν, οἱ, the Egyptians.*
 Αἴγυπτος, ον, ἡ. *Egypt.*
 αἰδῆμων, ον (adj. from αἰδέομαι, to respect). *Decorous, modest, well-mannered.*
 αἰδώς, ὅος, contr. οὗς, ἡ. *Decorous behaviour, modesty, veneration, respect.*
 Αἰήτης, ον, ὁ. *Æetes, King of Colchis, and father of Medea.*
 αἰθήρ, ἐρος, ὁ and ἡ. *The upper air, the sky.*

αἷμα, ἄτος, τό. *Blood.*
 Αἰνείας, ον, ὁ. *Ænēas*, a celebrated Trojan chieftain.
 αἶξ, γός, ὁ and ἡ. *A goat.*
 Αἰόλος, ον, ὁ. *Æolus*, god of the winds.
 αἰπόλος, ον ὁ (for αἰγοπόλος, from αἶξ, a goat, and πολέω, to tend). *A goatherd.*
 αἰρετός, ὄν (adj. from αἰρέω, to choose). *Eligible*, also *chosen.*
 αἰρέω, ὦ, fut. ἥσω, perf. ἤρηκα, 2d aor. εἶλον, 2d aor. inf. ἐλεῖν, 2d aor. mid. εἰλόμην. *To take, to seize.*
 αἶρω, fut. ἄρῶ, perf. ἤρκα. *To raise, to lift up, to take up.*
 αἰσθησις, εως, ἡ (from αἰσθάνομαι, to perceive). *The act of perceiving, a perception, knowledge.*
 αἰσῖος, α, ον (adj. from αἶσα, lot, fate). *Happy, auspicious, favourable.*
 αἰσχρός, ἅ, ὄν (adj. from αἰσχος, baseness). *Disgraceful, shameful, base.*
 αἰσχροῦς, (adv. from αἰσχρός). *Disgracefully, basely.*
 αἰσχῦνη, ης, ἡ (from αἰσχος, baseness). *Shame, disgrace.*
 αἰσχῦνω, fut. ὕνῶ, perf. ἤσχυγκα (from αἰσχος, baseness). *To disgrace, to make ashamed.—αἰσχύνομαι*, in the middle, *to make one's self ashamed, to be ashamed of, to reverence, to respect, to feel the reproach of.*
 αἰτία, ας, ἡ. *A cause, a reason.*
 Αἶτνη, ης, ἡ. *Ætna.*
 αἰφνίδιος, ον (adj. from αἶφνης, suddenly). *Sudden, unexpected.*
 αἰών, ὄνος, ὁ (from αἰέ, always, and ὢν, being). *An age, time, eternity.*
 ἀκατάπαυστος, ον (adj. from α, not, κατά and παύομαι, mid. voice, to cease). *Unceasing, incessant.*
 ἀκινῆκης, ον, ὁ (a word of Persian origin). *A short crooked sword.*
 ἀκμαῖω, fut. ἄσω, perf. ἤκμακα (from ἀκμή, bloom). *To bloom, to flourish.*

ἀκοίμητος, ον (adj. from α, not, and κοιμάομαι, to lull one's self to sleep). *Not asleep, wakeful, sleepless.*
 ἀκόλουθος, ον (adj. from α for ἄμα, at the same time, and κέλευθος, a way or path.) *Accompanying, attending, following.—Also as a noun, an attendant, a follower.*
 ἀκοντίστης, ον, ὁ (from ἀκοντίζω, to hurl a javelin). *One who hurls javelins, a spearman.*
 ἀκούω, fut. σομαι, perf. mid. ἤκοα, and with redup. ἀκήκοα. *To hear.*
 ἄκρα, ας, ἡ. *A summit, a height, a citadel.—Properly, the fem. of ἄκρος, with χώρα understood.*
 ἀκράγης, ἐς (adj. from α, not, and κράζω, to cry out, 2d aor. ἐκράγον). *Dumb, not crying out.*
 ἀκράτης, ἐς (adj. from α, not, and κράτος, strength). *Weak, powerless.*
 ἀκριβής, ἐς (adj. from ἄκρος, highest, and βαίνω, to go). *Exact, accurate, acute, precise.*
 Ἀκρίσιος, ον, ὁ. *Acrisius*, a King of Argos.
 ἀκρόπολις, εως, ἡ (from ἄκρος, highest, and πόλις, a city). *A citadel, the acropolis of Athens, the highest part of the city.*
 Ἀκταίων, ωνος, ὁ. *Actæon*, a man's name.
 Ἀκτωρ, ορος, ὁ. *Actor*, a man's name.
 ἄκων, ονσα, ον (adj. for ἀέκων, from α, not, and ἐκών, willing). *Unwilling.*
 ἄκων, οντος, ὁ (from ἀκή, a point). *A dart, a javelin, a sharp-pointed missile.*
 ἄλγεινός, ἡ, ὄν (adj. from ἄλγος, pain). *Painful, afflicting.*
 ἀλγέω, ὦ, fut. ἥσω, perf. ἤλγηκα (from ἄλγος, sorrow). *To be distressed, to grieve, to suffer pain.*
 ἄλγος, εος, τό. *Pain, suffering, sorrow.*
 ἀλείφω, fut. ψω, perf. ἤλειφα. *To anoint.—In the middle voice, ἀλείφομαι, to anoint one's self.*

Ἀλέξανδρος, ον, ὁ. *Alexander, King of Macedon, &c., surnamed the GREAT, and celebrated for his conquests.*

Ἀλεξήτειρα, ας, ἡ (fem. of ἀλεξητήρ). *A patroness, a patron-goddess, a female defender.*

ἀλήθεια, ας, ἡ (from ἀληθής, true). *Truth.*

ἀληθεύω, fut. σῶ, perf. ἡλήθενκα, (from ἀληθής, true). *To speak the truth, to be true, to be sincere.*

ἀληθής, ἐς (adj. from α, not, and λήθω, to lie concealed). *True.*

ἀληθινός, ἡ, ὄν (adj. from ἀληθής, true). *True, veracious, real.*

ἀλίσκομαι (no active occurs, but in its stead αἰρέω), fut. ἀλώσομαι (from ἀλόω), 2d aor. act. in a passive sense, ἤλων, oftener ἐᾶλων, perf. act. also in a passive sense, ἤλωκα ὁρ ἐάλωκα. *To be taken, to be captured, to be seized.*

Ἀλκιβιάδης, ον, ὁ. *Alcibiādes.*

ἄλκιμος, ον (adj. from ἀλκή, dative of ἄλξ, strength). *Strong, valiant.*

ἄλλά, (conj. from ἄλλος, other). *But, however.*

ἄλλήλων, a reciprocal pronoun, nom. wanting, found in the dual and plural, and declined at page 111. *One another, &c.*

ἄλλοιόω, ῶ, fut. ὤσω, perf. ἡλλοίωκα (from ἄλλοιος, different). *To make different, to change, to alter.*

ἄλλος, η, ο (adj.). *Another, other.*

Ἄλωεύς, ἐώς, ὁ. *Alōēus, one of the giants, and father of Otus and Ephialtes, who are hence called Aloīdes.*

ἅμα (adv.). *At the same time, together.*

Ἀμαζών, ὄνος, ἡ. *An Amāzon, a female warrior.*

ἄμαξα, ης, ἡ (from ἅμα, together, and ἄγω, to draw, as conveying many things at the same time). *A wagon.*

ἀμαρτάνω, fut. ἥσω, perf. ἡμάρτηκα. *To err, to fail, to miss, to transgress.*

ἀμάρτημα, ἄτος, τό (from ἀμαρτά-

νω, to err). *A failure, a fault, an offence, a transgression.*

ἁμαρτία, ας, ἡ (from ἁμαρτάνω, to err). *An error, a fault, a sin.*

ἁμείνων, ον (adj. comparative of ἀγαθός). *Better, braver, worthier, more virtuous, &c.*

ἁμιλλα, ης, ἡ (from ἅμα, together, and ἴλη, a troop or band). *A contest, a struggle, a conflict.*

ἁμπέλος, ον, ἡ. *A vine, a vineyard.*

ἁμπέλων, ὄνος, ὁ (from ἁμπέλος). *A vineyard.*

Ἀμύντας, ον, ὁ. *Amyntas, a man's name.*

ἁμύνω, fut. ὑνῶ, perf. ἤμυνκα (from α for ἄγαν, very, and μύνη, an excuse). *To defend, to repel, to ward off.*—In the middle voice, *to defend one's self, to repel from one's self, to revenge.*

ἁμφί, prep. governing the genitive, dative, and accusative. The leading meaning in all the cases is *around, about, round about.* With the genitive it also means *concerning*; with the dative *on*, so as to be surrounded by; as, for example, a vessel *on* the fire; with the accusative *throughout*. In composition it denotes *around, all around, about, round about.*

Ἀμφιάρᾱος, ον, ὁ. *Amphiarāus, a famous Argive soothsayer and leader.*

Ἀμφιδᾱμας, αντος, ὁ. *Amphidāmas, a man's name.*

ἁμφιέννυμι, fut. ἁμφιέσω, perf. pass. ἡμφίεσμαι. *To put around, to put on, to clothe.*—In the middle voice, ἁμφιέννυμαι, *to put on one's self, to clothe one's self.*

Ἀμφιτρύων, ὄνος, ὁ. *Amphitryon.* ἁμφῶ, τῶ, τᾶ, τῷ (dual), and οἱ, αἱ, τᾶ (plural); gen. and dat. dual, ἁμφοῖν, of all three genders; accus. dual, ἁμφῶ. *Both.*

ἄν, a conditional particle. *If, provided.* The Attics use ἤν in its stead.

ἄν, a particle used to give a sentence or clause an expression of uncertainty, contingency, doubt,

bare possibility, or conjecture, and hence frequently rendered by *might, could, would, perhaps, probably, hardly, &c.* Thus, ἦλθον, *I came*; ἂν ἦλθον, *I would have come*; τί λέγω; *what am I to say?* τί λέγοιμι ἂν; *what might I say?* &c.

ἀνάγκη, ης, ἡ. *Necessity.*

ἀναδίδωμι, fut. δώσω (from ἀνά, *up*, and δίδωμι, *to give*). *To give up, to yield up, to surrender, to give, to yield.*

ἀνά, prep. governing the dative and accusative. Its primitive meaning is *up, up on*, which, however, appears most commonly in composition. With the cases derivative meanings are usually employed. With the dative it denotes *on the top of, in* (i. e., *up on*); with the accusative, *throughout, through, in, during*. With numerals it makes them distributive; as, ἀνὰ τρεῖς, *by threes, three by three, &c.*

ἀνάθημα, ἄτος, τό (from ἀνά, *up*, and τίθημι, *to place*). *A votive offering, an offering, an ornament.*

Ἀνακρεῶν, οντος, ὁ. *Anacreon, a Greek lyric poet.*

ἀναλίσκω, fut. ἀναλώσω, perf. ἀνήλωκα, ἀνάλωκα, and ἠνάλωκα, 1st aor. ἀνήλωσα and ἠνάλωσα (from ἀνά, *up*, and ἀλίσκω, *to take*). *To consume, to expend, to squander.*

ἀνάλωσις, εως, ἡ (from ἀναλίσκω, *to consume*). *An expending, a consuming, a wasting.*

ἀναμίγνυμι, fut. ἀναμίξω, pass. and mid. ἀναμιγνύμαι (from ἀνά, *up*, and μίγνυμι, *to mix*). *To mix up together, to blend, to mingle, to put in confusion.*

ἀναμφισβήτητος, ον (adj. from ἀν, *not*, same as α, *not*, ἀμφί, *around*, and βαίνω, *to go*). *Undoubted, clear, incontestible.*

ἄναξ, ακτος, ὁ. *A king.*

Ἀναξαγόρας, ον, ὁ. *Anaxagoras, a Grecian philosopher.*

ἀναπέμπω, fut. ψω (from ἀνά, *up*, and πέμπω, *to send*). *To send up, to send away, to throw out, to release.*

ἀνάρητος, ον (adj. from ἀν, *not*, same as α, *not*, and ἀριθμός, *number*). *Innumerable, immense, unnumbered.*

ἀνατέλλω, fut. ἀνατελῶ, perf. ἀνατέταλκα (from ἀνά, *up*, and τέλλω, *to arise*). *To rise up, to grow forth, to come forth, to rise, as the sun.*

ἀνδράποδον, ον, τό. *A slave.*

ἀνδρεῖος, α, ον (adj. from ἀνὴρ, *a man*). *Manly, brave, spirited.*

ἀνδριᾶς, ἄντος, ὁ (from ἀνὴρ, *a man*). *A statue.*

Ἀνδρομέδα, ας, ἡ. *Andromeda.*

ἀνελεύθερος, α, ον (adj. from ἀν, *not*, same as α, *not*, and ἐλεύθερος, *free*). *Servile, illiberal.*

ἄνεμος, ον, ὁ. *Wind.*

ἄνευ (adv.). *Without.* Governs the genitive.

ἀνὴρ, ἀνέρος, contr. ἀνδρός, ὁ. *A man.*

ἄνθος, εος, τό. *A flower.*

ἄνθρωπος, ον, ὁ and ἡ. *A man, a human being.*

ἀνίκητος, ον (adj. from α, *not*, and νικάω, *to conquer*). *Unconquered, invincible.*

ἀνίστημι, fut. ἀναστήσω, perf. ἀνέστηκα, 2d aor. ἀνέστην (from ἀνά, *up*, and ἵστημι, *to place*). *To set up, to raise, to establish.* In the perfect, *I stand up*; in the 2d aor., *I stood up*.—In the middle voice, *to rise, to stand up, &c.*

ἀνόητος, ον (adj. from α, *not*, and νοέω, *to think*). *Thoughtless, silly, foolish, senseless.*

ἀνομία, ας, ἡ (from α, *not*, and νόμος, *law*). *Lawlessness, wickedness, crime.*

ἄνθος, contr. ἄνους, ον (adj. from α, *not*, and νόος, contr. νοῦς, *mind*). *Wanting understanding, foolish, silly.*

Ἀντήνωρ, ορος, ὁ. *Antenor, a Trojan chieftain.*

ἀντί prep. governing the genitive

only. Its primitive signification is *against, over against, opposite*, which it retains for the most part in composition. With the genitive it has commonly the meaning, *in the place of, instead of*. In composition, besides the meaning of *against, &c.*, it expresses, also, *exchange, reciprocity, &c.*

ἀντιβροντᾶω, ὦ, fut. ἦσω, perf. ἀντιβεβρόντηκα (from ἀντί, *against*, and βροντᾶω, *to thunder*). *To hurl thunder against, to thunder at.*

Ἀντίγωνος, ου, ὁ. Antigōnus.

ἀντιμαχητής, οὔ, ὁ (from ἀντί, *against*, and μαχητής, *a combatant*). *An antagonist, an opponent.*

Ἀντίμαχος, ου, ὁ. Antimāchus, a man's name.

ἀντλέω, ὦ, fut. ἦσω, perf. ἤντληκα (from ἀντλος, *a machine for drawing up water*). *To draw water.*

ἀντρον, ου, τό. A cave, a hole in the earth.

Ἀντώνιος, ου, ὁ. Antonius, a man's name.

ἄξιος, α, ου (adj. from ἄγω, fut. ἄξω, *to weigh*). Primitive meaning, *equivalent in weight*; ordinary meaning, *worthy, worth, valuable, good, &c.* Governs the genitive.

ἀπαίδευτος, ου (adj. from α, *not*, and παιδεύω, *to instruct*). *Uneducated, ignorant, inexperienced.*

ἀπαλλάττω, or -άσσω, fut. ξω, perf. ἀπῆλλᾶχα (from ἀπό, *away*, and ἁλλάσσω, *to change*). *To send away, to remove, to free, to deliver.*—In the middle voice, *to send one's self away, to depart.*

ἀπαλός, η, ου (adj.). *Soft, tender.*

ἅπαξ (adv.). *Once, once for all.*

ἅπας, ἅσα, αν (adj. from α *for* ἅμα, *together*, and πᾶς, *all*). *Each, every one, all, the whole, all together.*

Ἀπελλής, οὔ, ὁ. Apelles, a famous painter.

ἀπέρχομαι, fut. ἀπελεύσομαι, perf. ἀπῆλϋθα, and with reduplication ἀπελήλϋθα, 2d aor. ἀπῆλθον

(from ἀπό, *away*, and ἔρχομαι, *to go*). *To go away, to depart, to retire.*

ἀπέχω, fut. ἀφέξω, perf. ἀπέσχηκα, 2d aor. ἀπεσχον (from ἀπό, *away*, and ἔχω, *to have*). *To be away from, to be distant.*—In the middle voice, *to keep one's self from, to refrain, to abstain from.*

ἀπιστία, ας, ἡ (from α, *not*, and πίστις, *faith*). *Faithlessness, perfidy.* Primitive meaning, *unbelief, want of faith, mistrust.*

ἀπλός, ὅη, ὄον, contr. οὖς, ἡ, οὖν (adj. from α, *not*, and the old verb πλέω, whence πλέκω, *to fold*). *Simple, plain, unadorned, sincere.*

ἀπό prep. governing the genitive only, and signifying *from, away from, by means of, &c.*, which is also its force in composition.

ἀποβάλλω, fut. ἀποβάλῶ, perf. ἀποβέβληκα, 2d aor. ἀπέβαλον (from ἀπό, *away*, and βάλλω, *to cast*). *To throw away, to lose.*

ἀποβλέπω, fut. ψω, perf. ἀποβέβλεφα (from ἀπό, *away*, and βλέπω, *to look*). Literally, *to look away from other objects towards some particular one*, hence, *to regard, to direct attention to, to look towards.*

ἀποδίδωμι, fut. ἀποδώσω, perf. ἀποδέδωκα (from ἀπό, *away*, and δίδωμι, *to give*). *To give away, to give back, to restore, to bestow, to produce, &c.*

ἀποθνήσκω, fut. ἀποθανοῦμαι, perf. ἀποτέθνηκα, 2d aor. ἀπέθανον (from ἀπό, *away*, and θνήσκω, *to die*). *To die, to die away.*

ἀποκόπτω, fut. κοψω, perf. ἀποκέκοφα (from ἀπό, *away*, and κόπτω, *to cut*). *To cut off, to cut away.*

ἀποκρίνω, fut. κρίνῶ, perf. ἀποκέκρικα (from ἀπό, *away*, and κρίνω, *to separate*). *To separate, to distinguish.*—In the middle voice, *to answer.*

ἀποκτείνω, fut. κτενῶ, perf. ἀπέκτακα, 2d aor. ἀπεκτάνον (from ἀπό, *away*, and κτείνω, *to kill*). *To kill, to slay, to put to death.*

ἀπόλλυμι, fut. ἀπολέσω, per. ἀπό-
λεκα, Attic reduplication ἀπολώ-
λεκα (from ἀπό, away, and ὀλ-
λῦμι, to destroy). To destroy, to
sustain a loss, to lose.—In the
middle voice, ἀπόλλυμαι, to be
undone, to be lost, to perish, 2d
aor. mid. ἀπολώμην, perf. mid.
ἀπώλα or ἀπόλωλα, I am undone.

Ἀπόλλων, ωος, ὁ. Apollo.

Ἀπολλώνιος, ου, ὁ. Apollōnīus, a
man's name.

ἀποπέμπω, fut. ψω (from ἀπό, away,
and πέμπω, to send). To send
away from, to dismiss, to send off.

ἀποπλανᾷω, ῶ, fut. ἤσω (from ἀπό,
away, and πλανᾷω, to cause to
wander). To cause to wander
away from.—In the middle voice,
ἀποπλανάομαι, ῶμαι, to wander
away from.

ἀπορία, ας, ἡ (from ἀπορος). Com-
plete perplexity, utter embarrass-
ment, utter want.

ἀπῶρος, ου (adj. from α, not, and
πόρος, a way through). Utterly
at loss, completely perplexed, in
the greatest want.

ἀπόρρητος, ου (adj. from ἀπό, away
from, and ῥέω, to speak). Not
to be uttered, secret, not to be di-
vulged.

ἀποστέλλω, fut. ἀποστελῶ, perf.
ἀπέσταλκα (from ἀπό, away,
and στέλλω, to send). To send
away, to send.

ἀποτίθημι, fut. ἀποθήσω, perf. ἀπο-
τίθεικα (from ἀπό, away, and
τίθημι, to put). To lay aside, to
put off, to put down, to deposit.
ἄρα (conj.). Then, therefore. When
circumflexed on the first syllable,
it is interrogative, is it that?
whether? It has often the mean-
ing of forsooth, to wit, &c.

ἄρά, ὤς, ἡ. A curse, an imprec-
ation.

ἁράομαι, ῶμαι, fut. ἄσομαι (from
ἄρά, a curse). To imprecate.

Ἀραβ, ἄβος, ὁ. An Arabian.

Ἀργεῖος, α, ου (adj. from Ἄργος).
Argive, of or belonging to Argos.
As a substantive, Ἀργεῖος, ου, ὁ,
an Argive.

Ἀργοναῦται, ὧν, οἱ (from Ἄργος,
the ship Argo, and ναῦτης, a
mariner). The Argonauts, the
heroes who sailed in the Argo to
Colchis, in quest of the golden
fleece.

Ἄργος, εος, τό. Argos, the capi-
tal of Argolis in the Pelopon-
nēsus.

Ἄργος, ου, ὁ. Argus, a herdsman
of gigantic size, the keeper of Io,
fabled to have had a hundred
eyes.

ἄργυρος, έα, έον, contr. οὖς, ᾤ, οὔν
(adj. from ἄργυρος, silver). Of
silver, made of silver, silver.

ἄργυρος, ου, ὁ (from ἄργός, white).
Silver.

Ἀρέθουσα, ης, ἡ. Arethūsa, the
name of a fountain in the island
of Ortygia, forming part of the
precincts of Syracuse.

ἄρετή, ης ἡ (from ἀρέσκω, to fit or
suit). Primitive meaning, fit-
ness, ability. Ordinary mean-
ings, virtue, merit, valour.

ἄρην, ἄρνός, ὁ and ἡ. A lamb.
The preferable nominative of
ἄρνός is ἄρην, the form ἄρς,
though given by some lexicons,
being in fact obsolete.

Ἄρης, εος, ὁ. Mars, the god of
war.

Ἀριάδνη, ης, ἡ. Ariadne, daughter
of Minos, forsaken by Theseus on
the island of Naxos.

ἀριθμός, οὔ, ὁ. Number, a number.

Ἀριστείδης, ου, ὁ. Aristīdes, a
Greek famed for his integrity.

Ἀριστόδημος, ου, ὁ. Aristodēmus,
a man's name.

Ἀριστομένης, ους, ὁ. Aristomēnes,
a man's name.

ἄριστος, η, ου (adj., irreg. super-
lative of ἀγαθός). Best, most
virtuous, most excellent, bravest,
&c.

Ἀριστοφάνης, ους, ὁ. Aristophā-
nes, a celebrated comic poet of
Athens.

ἄρκτος, ου, ἡ. A bear.

ἄρμα, ἄτος, τό (from ἄρω, to fit, to
yoke). A chariot, a car.

ἄρματῆλατῶ, ῶ, fut. ἤσω (from

ἄρμα, *a chariot, and ἐλαύνω, to drive*). To drive a chariot, to impel a chariot.

ἄρότης, *ον, ὁ* (from ἄρώ, *to plough*). A husbandman, a ploughman.

*Ἄρπυιαι, *ῶν, αἱ*. The Harpies, fabled monsters, having the faces of women and the bodies of vultures.

ἄρρην, *εν* (adj.). Male, masculine, robust, vigorous, brave.

ἄρρωστος, *ον* (adj. from *a, not, and ῥώννυμι, to be strong*). Weak, feeble, inefficient, sick.

*Ἀρτεμίδωρος, *ον, ὁ*. Artemidōrus, a man's name.

*Ἀρτεμις, *ἰδος, ἡ*. Diana.

ἄρτος, *ον, ὁ*. Bread, a loaf. It properly denotes wheaten bread, as distinguished from μᾶζα, barley bread.

ἀρχή, *ἣς, ἡ*. A beginning, an origin, a taking the lead, hence a magistracy, an office, government, empire.

*Ἀρχιδᾶμος, *ον, ὁ*. Archidāmus, a man's name.

ἀρχιτέκτων, *ονος, ὁ* (from ἄρχω, *to be at the head, and τέκτων, an artificer*). A head-builder, an architect.

ἄρχων, *οντος, ὁ* (from ἄρχω, *to rule*). A governor, a ruler, an archon.

ἄρωμα, *ἄτος, τό*. A spice, an herb for seasoning, an aromatic herb, aroma.

ἀσέβεια, *ας, ἡ* (from *a, not, and σέβω, to worship*). Impiety, irreligion.

ἀσεβής, *ές* (adj. from *a, not, and σέβω, to worship*). Impious, irreligious, wicked.

ἄσημος, *ον* (adj. from *a, not, and σῆμα, a mark or sign*). Obscure, unimportant.

ἀσθενής, *ές* (adj. from *a, not, and σθένος, strength*). Weak, feeble, sick.

*Ἀσία, *ας, ἡ*. Asia.

ἀσκεῶ, *ῶ, fut. ἦσω, perf. ἥσκηκα*. To exercise, to pursue, to practise, to train up, to prepare.

ἄσκός, *οῦ, ὁ*. A wine-skin, a bag of skin, a leathern sack, a bottle.

ἀσπάζομαι, *fut. ἄσομαι, perf. ἥσπασμαι*. To embrace, to salute, to greet, to welcome.

ἄσπασμα, *ἄτος, τό* (from ἀσπάζομαι, *to embrace*). An embrace, a greeting.

ἄσπίς, *ἰδος, ἡ*. A shield. Also, an asp.

ἄσπερόεις, *όεσσα, όεν* (adj. from ἀστήρ, *a star*). Starry, shining, refulgent, radiant.

ἀστράπή, *ἣς, ἡ* (from ἀστράπτω, *to flash forth*). Lightning.

ἀστράπτω, *fut. ψω, perf. ἥστραφα*. To flash forth, to emit lightning, to lighten.

ἄστρον, *ον, τό*. A star, a constellation.

ἄστρολογεῶ, *ῶ, fut. ἦσω, perf. ἥστρολόγηκα* (from ἄστρον, *a star, and λέγω, to discourse*). To observe the stars, to know the stars, to study or practise astronomy, and in later writers, to practise astrology, to be an astrologer.

ἄστρονόμος, *ον, ὁ* (from ἄστρον, *a star, and νόμος, a law*). An astronomer.

ἄστυ, *εως, τό*. A city.

ἀσφάλής, *ές* (adj. from *a, not, and σφάλλομαι, mid. voice, to stumble or fall*). Safe, secure, firm.

ἄσφαλτος, *ον, ἡ* (from *a, not, and σφάλλομαι, to fall or fail*). Asphaltus, bitumen, mineral pitch, deriving its Greek name from its property of firmly cementing.

*Ἀταλάντη, *ἣς, ἡ*. Atalanta, a female name.

ἀτάσθαλος, *ον* (adj. from ἀτάω, *to harm*). Wicked, impious, foolish, rash, indiscreet, overbearing, arrogant.

ἀτιμία, *ας, ἡ* (from *a, not, and τιμή, honour*). Ignominy, dishonour, loss of rights as a citizen.

*Ἀτρείδης, *ον, ὁ*. Son of Atreus, a patronymic appellation given by Homer to Agamemnon and Menelaus.

*Ἀττικός, *ἡ, όν* (adj.). Attic, of or belonging to Attica.

ἀτυχεῶ, ὦ, fut. ἦσω, perf. ἤτύχηκα (from α, not, and τύχη, fortune). *To be unfortunate.*
 ἀτυχής, ἐς (adj. from α, not, and τύχη, fortune). *Unfortunate, unhappy.*
 Αὐγείας, ον, ὁ. *Augēas, king of Elis.*
 αὐθις, (adv. lengthened from αὐ). *Again, anew, afterward.*
 αὖς, α, ον (adj. from αὖω, to dry up). *Dry, thirsty, thirsting.*
 αὖρα, ας, ἡ (from αὖω, to blow). *A breeze.*
 αὐριον (adv.). *To-morrow.*
 Αὐσῶνες, ων, οἱ. *The Ausōnes, an ancient people of Italy.*
 αὐτόθι (adv.). *Here, there, in that very spot.*
 Αὐτόλυκος, ον, ὁ. *Autolycus, a man's name.*
 αὐτός, ἡ, ὁ (pron.). *With the article, ὁ αὐτός, the same. Without the article, and in the oblique cases, following a verb, him, her, it. In the nominative with a verb, he himself, she herself, &c. In the oblique cases, beginning a clause, it has also a reflexive force; as, αὐτὸν ἑώρακα, I have seen the man himself. ταῦτά, for τὰ αὐτά, the same things, &c.*
 αὐτόχθων, ον (adj. from αὐτός, and χθών, the earth). *Sprung from the earth itself, indigenous, aboriginal. Hence the term αὐτόχθονες was applied to a race, supposed to have been the primitive inhabitants of a country, and fabled consequently to have sprung from the very soil. This name was assumed in particular by the Athenians.*
 αὐχμηρός, ἄ, ὄν (adj. from αὐχμός, dryness). *Dry, squalid, parched.*
 ἀφανής, ἐς (adj. from α, not, and φαίνομαι, mid. voice, to appear). *Unseen, not visible, obscure.*
 ἀφανίζω, fut. ἴσω, perf. ἡφάνικα (from ἀφανής, invisible). *To make invisible, to cause to disappear, to annihilate, to destroy.*
 ἀφροῖα, ας, ἡ (from ἀφρονος, abundant). *Abundance, plenty.*

ἄφρονος, ον, (adj. from α, not, and φρόνος, envy). *Abundant, copious, rich. Primitive idea, not envying others, but having enough of one's own.*
 ἀφιξις, εως, ἡ (from ἀφικνέομαι, to come to). *An arrival, a coming.*
 ἀφόβος, ον (adj. from α, not, and φόβος, fear). *Fearless, undaunted, intrepid.*
 Ἀφροδίτη, ης, ἡ. *Venus.*
 ἄφρων, ον (adj. from α, not, and φρήν, mind). *Foolish, senseless, unreflecting.*
 Ἀχαιοί, ὦν, οἱ. *The Greeks.*
 ἀχάριστος, ον (adj. from α, not, and χαρίζομαι, to gratify, to thank). *Ungrateful, thankless.*
 ἄχθος, εος, τό. *A load, a burden, distress, affliction, grief, heavy sorrow.*
 Ἀχιλλεύς, εως, ὁ. *Achilles, son of Peleus and Thetis, and the most famous Grecian warrior at the siege of Troy.*
 ἀφινθιον, ον, τό. *Wormwood.*

B.

βαδίζω, fut. ἴσω, perf. βεβᾶδῖκα (from βάδος, a step). *To go, to move along, to walk.*
 βάθος, εἰα, ὅ (adj.). *Deep, profound, dense.*
 βαίος, ἄ, ὄν (adj.). *Small, little.*
 Βακτριανός, ἡ, ὄν (adj. from Βακτρία). *Bactrian, of or belonging to Bactria. Frequently used as a substantive, χώρα, however, being in fact understood; as, Βακτριανή, ης, ἡ, Bactriana or Bactria, a country of Upper Asia.*
 Βάκχος, ον, ὁ. *Bacchus, the god of wine, son of Jupiter and Semele.*
 βάπτω, fut. ψω, perf. βέβαφα, 2d aor. ἐβάφον. *To dip, to plunge, to immerse. Hence, to dye.*
 βάρβαρος, ον (adj.). *Foreign, barbarous, barbarian. Frequently used as a noun, Βάρβαρος, ον, ὁ, a barbarian, a foreigner.*
 βαρῖτος, ον, ἡ. *A lyre.*
 βάρος, εος, τό. *A weight, a load, a burden.*

βάσανος, ου, ἡ. *A touchstone, a test, a trial.*
 βασίλεια, ας, ἡ (from βασιλεύς). *A queen.*
 βασιλειον, ου, τό, and in the plural βασίλεια, ων, τά. *A palace.* In strictness, however, a mere adjective, δῶμα, *a building*, being understood with βασιλειον; and δώματα in the plural with βασίλεια.
 βασιλειος, α, ου (adj. from βασιλεύς). *Royal, regal, kingly.*
 βασιλεύς, έως, ό. *A king, a monarch.*
 βασιλικῶς (adv. from βασιλεύς). *Like a king, regally.*
 βασίλισσα, ης, ἡ (from βασιλεύς). *A queen.*
 βασκαίνω, fut. ἄνω, perf. βεβάσκαγκα (from βάσχω, *to speak*). *To bewitch, to bind with a spell.*—ὥς μὴ βασκανθῶσιν, *that they may not become spell-bound, i. e., suffer from magic spells.*
 βάτος, ου, ἡ. *A bramble, a bush.*
 βατός, ἡ, όν (adj. from βαίνω, *to go*). *Accessible.*
 βίαιος, α, ου (adj. from βία, *violence*). *Violent, forcible, powerful.*
 βιβλίον, ου, τό (dim. from βίβλος). *A small book, a treatise.*
 βίβλος, ου, ἡ. *A book.*
 βίος, ου, ό. *Life, a life, a mode of life.*
 βλαβερός, ά, όν (adj. from βλάπτω, *to injure*). *Injurious, hurtful.*
 βληχάομαι, ὠμαι, fut. ἥσομαι, perf. βεβλήχημαι (from βληχῆ, *a bleating*). *To bleat.*
 βοᾶω, ὦ, fut. ἥσω, perf. δεβόηκα (from βοή, *a loud cry*). *To cry aloud, to shout, to call out.*
 Βοιωτία, ας, ἡ. Βαεοτία, *a country of Greece.*
 βόσκημα, άτος, τό (from βόσχω, *to feed*). *A herd.*
 βότρυς, υος, ό. *A cluster of grapes, a grape.*
 βουκόλος, ου, ό (from βοϋς, *an ox or cow*, and κόλον, *food*). *A herdsman.*
 βούλευμα, άτος, τό (from βουλεύω). *A counsel, a resolve, a design, a plan.*

βουλεύω, fut. σω, perf. βεβούλευκα (from βουλή, *counsel, will*). *To counsel, to advise.*—In the middle voice, *to resolve, to deliberate with one's self.*
 βουλῆ, ης, ἡ. *Will, counsel, purpose.*
 βουλιμιᾶω, ὦ, fut. ἄσω, perf. βεβουλιμιᾶκα (from βουλιμία, *great hunger*). *To be very hungry, to be famished.*
 βούλομαι, fut. ἥσομαι, perf. βεβούλημαι (from βουλή, *will*). *To wish.*
 βουνός, ου, ό. *A hill, an eminence.*
 βοϋς, βοός, ό and ἡ. *An ox or cow.*
 Βούσιρις, ιδος, ό. *Busiris, a king of Egypt.*
 βραβεύς, έως, ό. *An umpire, a judge.*
 βραδύς, εἶα, ύ (adj.). *Slow, tardy, dull.*
 βραχύς, εἶα, ύ (adj.). *Short, brief, small.*
 Βρέννος, ου, ό. *Brennus.*
 βροντᾶω, ὦ, fut. ἥσω, perf. βεβρόντηκα (from βροντή, *thunder*). *To thunder.*
 βροντή, ης, ἡ. *Thunder.* As opposed to κεραυνός, it denotes the noise of the thunder, in Latin tonitru; whereas κεραυνός means the thunderbolt (i. e., lightning), in Latin fulmen.
 βροτός, ου, ό. *A mortal.*
 βρωτός, ἡ, όν (adj. from βιβρώσχω, *to eat*). *Eaten.*—βρωτόν, *food, anything eaten.*
 βύρσα, ης, ἡ. *A hide, a skin.*
 βωμός, ου, ό. *An altar.*

Γ.

Γαλάται, ων, οί. *The Gauls.*
 γᾶλῃ, ης, ἡ. *A weasel, a cat.*
 γάμew, ὦ, fut. ἥσω, perf. γεγάμηκα, 1st aor. ἐγάμησα and ἐγημα. *To marry, to take in marriage* (said of the man).—In the middle γάμeομαι, οὔμαι, *to marry* (said of the female).
 γάρ (conj.). *For.* (Never used at the beginning of a sentence.)—Employed sometimes in interro-

ΓΟΝ

gations with the force of *then* ; as, τίς γάρ ; *who then* ?
 γελάω, ὦ, fut. ἄσω, perf. γεγέλᾱκα.
To laugh.
 γελοῖος, α, ον (adj. from γελάω, *to laugh*). *Laughable, ridiculous.*
 γενεά, ᾤς, ἡ (from γένος, *a race*).
Generation, birth, a family, a race.
 γεννᾶω, ὦ, fut. ἦσω, perf. γεγέννηκα (from γένος, *a race*). *To beget, to produce.*
 γένος, εος, τό. *A race, birth, kind.*
 γεραιός, ᾱ, ὄν (adj. from γῆρας, *old age*). *Aged, old, venerable.*
 γέρανος, ον, ὁ. *A crane.*
 γέρας, ἄτος (contr. ᾱος, ὡς), τό. *A reward, dignity, esteem.*
 γέρων, οντος, ὁ. *An old man.*
 γεύω, fut. σω, perf. γέγευκα. *To give to taste, to entertain, to serve up before one.*—In the middle voice, γεύομαι, *to give to one's self to taste, to taste.*
 γέφυρα, ας, ἡ. *A bridge.*
 γεωργέω, ὦ, fut. ἦσω, perf. γεγεώργηκα (from γέα, *old form for γῆ, earth, and ἔργον, work*). *To till the earth, to cultivate.*
 γεωργός, οὔ, ὁ (from γέα for γῆ, *earth, and ἔργον, work*). *A husbandman, a farmer.*
 γῆ, ἥς, ἡ, contracted from γέα. *The earth, ground.*
 γῆρας, ἄτος (contr. ᾱος, ὡς), τό. *Old age.*
 γίγας, αντος, ὁ. *A giant.*
 γίγνομαι (later form γίνομαι), fut. γενήσομαι, perf. γεγένημαι, 2d aor. mid. ἐγενόμην, perf. mid. γέγονα. *To become, to exist, to be.*
 γλυκύς, εἶα, ὅ (adj.). *Sweet, agreeable.*
 γλῶσσα, ἥς, and γλῶττα, ἥς, ἡ. *The tongue, a tongue.*
 γνώμη, ἥς, ἡ. *Reason, opinion, intention, good sense.*
 γνώριμος, ον (adj. from γνωρίζω, *to make known*). *Known, renowned.*
 γονεὺς, ἑως, ὁ (from γόνος, *progeny*). *A father, a generator.*—In the plural, γονεῖς, *parents, ancestors.*

ΔΑΝ

γόος, ον, ὁ, and γόη, ἥς, ἡ (from γοᾶω, *to wail*). *Wailing, lamentation, groaning, sorrow.*
 γράμμα, ἄτος, τό (from γράφω, *to write*). *A letter (of the alphabet).*—In the plural, *literature, letters, languages, learning.*
 γράφω, fut. ψω, perf. γέγραφα. *To write, to describe, to paint, to represent.*—In the middle voice, *to accuse, i. e., to cause the name of another to be written down by the magistrate.*
 Γρύλλος, ον, ὁ. *Gryllus, son of Xenophon.*
 γρύψ, γρύπος, ὁ. *A griffin, a fabulous animal.*
 γυμνάζω, fut. ἄσω, perf. γεγύμνακα (from γυμνός, *naked*). *To exercise, to train.*
 γυμνικός, ἡ, ὄν (adj. from γυμνός, *naked*). *Gymnastic, pertaining to athletic exercises.*
 γυμνός, ἡ, ὄν (adj.). *Naked, nude, bare, destitute, exposed.*
 γυνή, αἰκός, ἡ. *A woman, a female.*—Vocative γύναι, *from the old nominative γυναιίξ.*
 γύψ, γύπος, ὁ. *A vulture.*

Δ.

Δαίδαλος, ον, ὁ. *Dadālus, a celebrated artificer of remote antiquity.*
 δαίμων, ονος, ὁ. *A divinity, a deity, a genius or guardian spirit, fortune, chance, fate.*
 δάκνω, fut. δήξομαι, perf. δέδηχα, 2d aor. ἐδάκον. *To bite, to sting.*
 δάκρυ, ὅς, τό. *A tear.*
 δάκρυμα, ἄτος, τό (from δακρύω, *to weep*). *A tear.*
 δακτύλιος, ον, ὁ (from δακτύλος, *a finger*). *A finger-ring, a ring.*
 Δανάη, ἥς, ἡ. *Danaë, mother of Perseus.*
 Δαναῖδες, ον, αἰ. *The Danaïdes, or daughters of Danaus.*
 Δαναός, οὔ, ὁ. *Danāus, king of Argos.*
 δανείζω, fut. σω, perf. δεδάνεικα. *To lend.*—In the middle voice, *to borrow, i. e., to cause to be lent unto one's self.*

δάπεδον, ου, τό (from δᾶ, Doric for γῆ, earth, and πέδον, a basis). A floor, a pavement, a surface of earth, a piece of ground.

δάφνη, ης, ἡ. Laurel, or, more strictly speaking, bay; a laurel-tree, a bay-tree.

Δάφνις, ἴδος, ὁ. Daphnis, a shepherd's name.

δέ (a particle). But, however, yet, therefore. It is opposed to μέν.

δεῖδω, future δεῖσω, perf. δέδεικα, perf. middle δέδοικα and δέδια. To fear, to be afraid. The perf. mid. has the signification of the present.

δείκνυμι, fut. δείξω, perf. δέδειχα. To show, to point out, to disclose, to represent.

δειλός, ἡ, ὅν (adj. from δεῖδω, to fear). Cowardly, timid, weak, wretched.

δεινός, ἡ, ὅν (adj.). Dreadful, terrible, fearful; strong, powerful; bad, grievous.

δεῖπνον, ου, τό. A supper, a meal, a feast, an entertainment.

δεισιδαίμων, ου (adj. from δεῖδω, to fear, and δαίμων, the deity). Superstitious, one who worships through fear alone, not from true devotion.

δέκα (numeral adj.). Ten. Indeclinable.

δεκάπεντε (numeral adj. from δέκα, ten, and πέντε, five). Fifteen. Indeclinable.

δέκατος, η, ου (numeral adj. of the ordinal class, from δέκα, ten). Tenth.

δενδρῆεις, ἥεσσα, ἦεν (adj. from δένδρον, a tree). Abounding in trees, woody.

δένδρον, ου, τό. A tree.

δεξιός, ἅ, ὅν (adj. from δέχομαι, to take). The right, on the right; dexterous, skilful, ingenious; auspicious, lucky, favourable.

δέρας, ἄτος, τό (from δέρω, to flay). A skin, a hide, leather.

δέρμα, ἄτος, τό (from δέρω, to flay). A skin, a hide.

δεσμός, οὔ, ὁ. A bond, a fetter, a tie.—In the plural, τὰ δεσμά.

δεσμωτήριον, ου, τό (from δεσμωτήρ, a prisoner). A prison, a place of confinement.

δεσπότης, ου, ὁ (from δεσπάζω, to rule absolutely). A master, a lord, a despot.

δεύτερος, α, ου (adj.). Second.—δεύτερον, taken adverbially, in the second place.

δή (a particle). Now, certainly, truly; then, in fine, &c.

Δημοσθένης, ους, ὁ. Demosthēnes, the celebrated Athenian orator.

δημόσιος, α, ου (adj. from δῆμος, the people). Public, common.

δηναιός, ἅ, ὅν (adj. from δῆν, a long time). Old, living long, lasting long, everlasting.

διά, prep. governing the genitive and accusative. Its leading and primitive meaning is through. With the genitive it denotes through, throughout, during, between. With the accusative, through, during, on account of, by reason of, &c. In composition it denotes through, thoroughly, effectually, and also carries with it in many instances the idea of separation, division, &c.

διαβάσις, εως, ἡ (from διαβαίνω, to pass through, to cross over). A passage, a crossing.

διαβοᾶω, fut. ἤσω, perf. διαβέβηκα (from διά, thoroughly, and βοᾶω, to cry). To shout loudly, to cry aloud, to make public, to report, to divulge.

διαβολή, ἡς, ἡ (from διαβάλλω, to slander, to calumniate). Slander, calumny, false accusation.

δαίμος, ου (adj. from διά, thoroughly, and αἷμα, blood). Bloody, covered with blood.

δαίτια, ης, ἡ. A mode of life, a plan of life, means of support, subsistence, diet.

διάκονος, ου, ὁ. An attendant, a servant, a messenger, an agent.

διακόσιοι, αι, α (numeral adj.). Two hundred.

διαλέγω, fut. ξω, perf. διαλέλοχα (from διά, through, and λέγω, to select). To separate, to select, to

set apart.—In the middle voice, διαλέγομαι, *to discourse, to converse.*

διαλύσις, εως, ἡ (from διαλύω, *to separate*). *Dissolution, separation, liberation, discharge, a reconciliation, i. e., a separation of contending parties, an agreement, a treaty.*

διαμέτρος, ον, ἡ (from διά, *through*, and μετρέω, *to measure*). *A diameter, a line drawn through a central point. Properly an adjective, with γραμμή, a line, understood.*

διαπέμπω, fut. ψω, perf. διαπέπομφα (from διά, *through or over*, and πέμπω, *to send*). *To send through, to transmit, to send away, to dismiss.*

διαπύρος, ον (adj. from διά, *thoroughly*, and πῦρ, *fire*). *Red-hot, glowing, burning, entirely on fire.*

διασκεδάννυμι, future διασκεδάσω (from διά, *thoroughly*, and σκέδαννυμι, *to scatter*). *To disperse, to scatter.*

διασκίδνυμι, fut. διασκεδάσω (from διά, *thoroughly*, and σκίδνυμι, *to scatter*). *To disperse, to scatter about.*

διασπείρω, fut. διασπερώ, perf. διέσπαρκα (from διά, *thoroughly*, and σπείρω, *to sow*). *To scatter up and down. The primitive reference is to the scattering of seed in sowing; and then the later meaning refers to any scattering.*

διάστασις, εως, ἡ (from διά, *apart*, and ἵστημι, *to stand*). *A standing apart, a difference, a disagreement, a separation.*

διαταράσσω, fut. διαταράξω, perf. διατέταρᾶχα (from διά, *thoroughly*, and ταραύσσω, *to disturb*). *To agitate, to alarm, to disturb greatly.*

διατίθημι, fut. διαθήσω, perf. διατέθεικα (from διά, *apart*, and τίθημι, *to place*). *To dispose, to arrange, to set in order, to regulate.*

διαφθείρω, fut. διαφθερώ, perf. διέφθαρκα (from διά, *thoroughly*, and φθείρω, *to corrupt*). *To destroy, to ruin, to waste.*

διδάσκαλος, ον, ό (from διδάσκω, *to teach*). *A teacher, a preceptor.*

διδάσκω, fut. διδάξω, perf. δεδίδαχα. *To teach, to instruct.*

δίδυμος, ον (adj. from δίς, *twice*). *Double, twofold. As a substantive, a twin.*

δίδωμι, fut. δώσω, perf. δέδωκα. *To give, to grant, to deliver.*

δίζημαι, fut. διζήσομαι. *To search, to go in quest of, to strive to obtain.*

δικάζω, fut. ᾄσω (from δίκη, *justice*). *To judge, to decide, to pronounce sentence, to condemn.*

—In the middle voice, *to go to law, to contend at law, literally, to cause justice to be dispensed unto one's self.*

δίκαιος, α, ον (adj. from δίκη, *justice*). *Just, upright, right.*

δικαστής, ον, ό (from δικάζω, *to judge*). *A judge.*

δίκη, ης, ἡ. *Justice, right.*

δίκτυον, ον, τό. *A net.*

Διογένης, ους, ό. *Diogenes, a cynic philosopher.*

Διονύσος, ον, ό. *Bacchus.*

Διονυσίος, ον, ό. *Dionysius, a man's name.*

διότι (from διά and ότι). *Why? wherefore?—Because, on this account.—That.*

διπλός, όη, όον, contr. οὔς, ἡ, οὔν (adj. from δίς, *twice*, and πλέω, *an old form, to fold*). *Double, twofold.*

δίπους, ονν (adj. from δίς, *twice*, and ποῦς, *a foot*). *Two footed, biped.*

δίς (numeral adv.). *Twice.*

δισμύριοι, αι, α (numeral adj. from δίς, *twice*, and μύριοι, *ten thousand*). *Twenty thousand.*

δισχίλιοι, αι, α (numeral adj. from δίς, *twice*, and χίλιοι, *a thousand*). *Two thousand.*

δίψα, ης, ἡ. *Thirst.*

διώκω, fut. ὠξω, perf. δεδίωχα. *To pursue, to drive onward, to prosecute.*

ΔΩΔ

διώρνξ, ὕχος, ἡ (from διά, *through*, and ὀρύσσω, *to dig*). *A canal, a trench.*

δόμος, ον, ὁ (from δέμω, *to construct*). *A house, a mansion, a dwelling.*

δόξα, ης, ἡ. *Opinion, report, fame.*

δορά, ἄς, ἡ (from δέρω, *to flay*). *A skin, a hide.*

δουλεία, ας, ἡ (from δοῦλος, *a slave*). *Slavery, servitude.*

δοῦλος, ον, ὁ (from δέω, *to bind*). *A slave.*

δουλοσύνη, ης, ἡ (from δοῦλος, *a slave*). *Slavery, servitude.*

δρακων, οντος, ὁ (from 2d aor. part. δρακῶν of δέρκω, from the piercing sight assigned by the ancients to their fabled dragon). *A dragon, but more commonly a large serpent, a serpent, a snake.*

Δρακων, οντος, ὁ. *Draco, a celebrated Athenian lawgiver.*

δράμα, ἄτος, τό (from δράω, *to do, to act*). *A play, a drama.*

δριμύς, εἰα, ὅ (adj.). *Sharp, acrid, pungent, keen; fierce, severe.*

δρύπτω, fut. ψω, perf. δέδρῦφα. *To tear, to scratch, to lacerate.*

δρῦς, ὕός, ἡ. *An oak-tree, a tree in general.*

δύνᾰμαι, fut. δυνήσομαι, perf. δεδύνῃμαι. *To be able, to have power, to avail, to be equivalent to.*

δυνάμις, εως, ἡ (from δύνᾰμαι, *to be able*). *Power, might, force, skill; an armed force, a force, an army.*

δυνάτός, ἡ, ὅν (adj. from δύνᾰμαι, *to be able*). *Able, powerful, strong, robust, mighty.*

δύο (numeral adj.). *Two.*

δύσθῦμος, ον (adj. from δύς, a negative or privative particle, and θυμός, *spirit*). *Dejected, dispirited, desponding, discouraged.*

δύστηνος, ον (adj. from δύς, a negative or privative particle, and στένω, *to groan*). *Unfortunate, unhappy, miserable.*

Δωδώνη, ης, ἡ. *Dodōna, the seat of a celebrated oracle of Jove, in Epirus.*

ΕΤΩ

δῶμα, ἄτος, τό (from δέμω, *to construct*). *A house, a mansion.*

δῶρον, ον, τό (from δέω, *to give*). *A gift, a present.*

E.

εἴν or εἴν, Attic ἦν (conditional particle). *If, provided.* Compound of εἰ and εἴν, and connected with the subjunctive and optative moods; more commonly with the former.

ἔαρ, ἔαρος, τό, contr. ἦρ, ἦρος. *The spring.*

εαρινός, ἡ, ὅν (adj. from ἔαρ, *the spring*). *Vernal, pertaining to the spring.*

ἐαυτοῦ, ης, οὔ (reflex. pron.). *His own, her own, of himself, of herself, &c.* Used often by the Attics for the first and second person also.

εἰώ, ῶ, fut. εἰσω, perf. εἰῶκα. *To permit, to allow, to leave, to give up, to yield.*

ἑβδομήκοντα, (numeral adj., indeclinable, from ἑβδομος, *seventh*, with numeral suffix). *Seventy.*

ἑβδομος, η, ον (numeral adj., ordinal class, from ἑπτά, *seven*). *Seventh.*

ἐγγύθεν (adv. from ἐγγύς, *near*). *Near, near at hand.* Primitive meaning, *from near at hand.*

εγείρω, fut. ἐγερῶ, perf. ἤγερκα. *To arouse, to excite, to awaken, to stir up.*—Perfect middle, ἐγρήγορα, *I am awake*, i. e., *I have awakened myself, and remain awake.*

ἐγκράτεια, ας, ἡ (from ἐγκράτης, *holding firm, continent*). *Continence, self-control, moderation, abstinence.*

ἐγκράτης, ἐς (adj. from ἐν, *in*, and κράτος, *power, control*). *Holding firm, continent, abstinent; possessed of, commanding, ruling, controlling.*

ἐγχειρίδιον, ον, τό (from ἐν, *in*, and χεῖρ, *the hand*). *A dagger, a short sword.*

ἐγώ (personal pronoun). *I.*—ἐγώ γε, *I for my part.*

EK

ἔδνον, ου, τό. *A bridal present.*

The plural, ἔδνα, *bridal presents*, is most commonly used.

ἔδρα, ας, ἡ (from ἔδος, *a seat*). *A seat.*

ἔδω, fut. ἔδομαι, less frequently ἔδέσω, perf. ἔδηδοκα. *To eat.*

ἐθέλω, fut. ἐθελήσω, 1st aor. ἠθέλησα: *To will, to wish.* Compare θέλω.

ἐθίζω, fut. ἴσω, perf. εἰθίκα (from ἔθος, *custom*). *To accustom, to habituate.*—In the middle voice, *to accustom one's self, to be wont, to be accustomed.*

ἔθνος, εος, τό. *A nation.*

εἰ (conditional particle). *If.*—εἰ μή, *unless.*

εἶδος, εος, τό (from εἶδω, *to see*). *A form, an appearance, aspect, countenance.*

εἶδωλον, ου, τό (dim. from εἶδος, *a form*). *An image, a statue, a small image.*

εἰκάω, fut. ἄσω, 1st aor. ἠκάσα (from εἰκω, *to be like*). *To compare, to liken, to conjecture.*

εἴκοσι (numeral adj.). *Twenty.* εἰκοστός, η, ου (numeral adj. from εἴκοσι, *twenty*). *The twentieth.*

εἶκω, fut. εἴξω, perf. mid. ἔοικα. *To be like, to resemble, to seem.*

εἰκών, όνος, ἡ (from εἶκω, *to be like*). *An image, a likeness, a statue.*

εἰμί (substantive verb), fut. ἔσομαι. *To be.*

εἰπεῖν, 2d aor. inf. of the old form εἶπω, which comes itself from the earlier ἔπω. *To say.* The 2d aor. ind. is εἶπον, and the 2d aor. part. εἰπών. The present is not in use.

εἰρηναῖος, αἶα, αἶον (adj. from εἰρήνη, *peace*). *Peaceful, calm, quiet, pacific.*

εἰρήνη, ης, ἡ. *Peace.*

εἰς, prep. governing the accusative, and signifying *into, to, against, with respect to, into the presence of, before, &c.*

εἷς, μία, ἐν (numeral adj.). *One.*

ἐκ or ἐξ, prep. governing the genitive, and signifying *out, out of, from, by means of, from the time*

EKT

that, since, &c. In composition it denotes *out, away, forth*, and also *utterly* (outerly), *completely, &c.* It is written ἐκ before a consonant, and ἐξ before a vowel.

ἐκαστος, η, ου (adj.). *Each, every one.*

ἐκάστοτε (adv. from ἐκαστος, *each, every*). *Every time, always, continually.*

ἐκατόμβη, ης, ἡ (from ἐκάτον, *a hundred*, and βούς). *A hecatomb, a sacrifice of a hundred oxen or victims.*

ἐκάτόν (numeral adj., indeclinable). *A hundred.*

ἐκατοστός, ἡ, όν (numeral adj. from ἐκάτον, *a hundred*). *The hundredth.*

ἐκεῖ (adv.). *There, in that place.*

ἐκεῖνος, η, ο (pron.). *He, she, it; this, that.* Primitive meaning, *that person or thing there*, the root being ἐκεῖ.

ἐκκλησία, ας, ἡ (from ἐκκαλέω, *to call forth, to summon*). *An assembly, a public meeting.*

ἐκπιτνέω, ώ, poetic form for ἐκπίπτω. *To fall out.*

ἐκπλέω, ώ, fut. ἐκπλεύσω, perf. ἐκπέπλευκα (from ἐκ, *forth*, and πλέω, *to sail*). *To sail away, to sail forth or out.*

ἐκρήσσω, fut. ἐκρήξω, perf. ἐξέρρηχα (from ἐκ, *forth*, and ρήσσω, *to break*). *To break forth, to break out, to break loose, to rush forth.*

ἐκτείνω, fut. ἐκτενῶ, perf. ἐκτέτακα (from ἐκ, *out*, and τείνω, *to stretch*). *To stretch out, to extend.*

ἐκτίθημι, fut. ἐκθήσω, perf. ἐκτέθεικα (from ἐκ, *out*, and τίθημι, *to place*). *To set out, to place out, to expose.*—ἐκθεῖναι παιδίου, *to expose a child.*

ἐκτός (adv. from ἐκ). *Without.*

ἕκτος, η, ου (numeral adj. from ἕξ, *six*). *The sixth.*

ἐκτρέφω, fut. ἐκθρέψω, perf. ἐκτέροφα (from ἐκ, *completely*, and τρέφω, *to nurture*). *To bring up, to rear from infancy, to nourish.*

ἐκτυφλῶ, ὦ, fut. ὥσω, perf. ἐκτε-
τύφλωκα (from ἐκ, *completely*,
and τυφλῶ, *to blind*). *To make*
completely blind, to blind.

Ἑκτωρ, ὄρος, ὁ. *Hector, a cele-*
brated Trojan warrior.

ἐκὼν, οὔσα; ὄν (adj.). *Voluntary,*
willing, of free will, of one's own
accord.

ἐλαιον, ὄν, τό (from ἐλαία, *an olive*
tree). *Olive oil, oil.*

ελάσσων or ἐλάττων, ὄν (adj., com-
parative of ἐλαχύς, and irregular
comparative of μικρός). *Less,*
smaller, inferior.

ἐλαύνω, fut. ἐλάσω, perf. ἤλακα, and
with the reduplication, ἐλήλακα
(from ἐλάω, *to urge onward*).
To impel, to drive, to urge on-
ward, to put to flight, &c.

ἐλάφος, ὄν, ὁ. *A stag.*—ἡ ἐλάφος,
A hind.

ἐλάχιστος, ἡ, ὄν (adj., superlative
of ἐλαχύς, and irreg. superl. of
μικρός). *Least, smallest, short-*
est, most insignificant.

ἐλάχυσ, εἶα, ὕ (adj.). *Small, short,*
little.

ἐλεγχος, εὖς, τό. *Reproach, op-*
probrium, shame, ignominy.

ἐλεγχος, ὄν, ὁ. *A proof, convic-*
tion, confutation.

ἐλεημοσύνη, ἡς, ἡ (from ἐλεήμων,
compassionate). *Pity, mercy,*
compassion.

Ἑλένη, ἡς, ἡ. *Helen, a female*
name.

Ἑλένος, ὄν, ὁ. *Helēnus, a man's*
name.

ἐλευθερία, ας, ἡ (from ἐλεύθερος,
free). *Freedom, liberty.*

ἐλευθέριος, ὄν (adj. from ἐλεύθε-
ρος, *free*). *Free, frank, liberal,*
manly.

ἐλεύθερος, α, ὄν (adj. from ἐλεύθω,
an old form for ἐρχομαι, *to come*
and go). *Free, i. e., having the*
right of coming and going where
one pleases.

ἐλέφας, αὐτός, ὁ and ἡ. *An ele-*
phant; ivory.

Ἑλικών, ὦνος, ὁ. *Helicon, a moun-*
tain in Boeotia, sacred to Apollo
and the Muses.

Ἑλλάς, ἁδος, ἡ. *Greece, Hellas.*

Ἕλλην, ἡνος, ὁ. *A Greek.*—As a
proper name, *Hellen*, son of Deu-
calion.—In the plural, οἱ Ἕλλη-
νες, *the Greeks.*

Ἑλληνικός, ἡ, ὄν (adj. from Ἕλλην,
a Greek). *Greek, Grecian, Hel-*
lenic.

Ἑλλήσποντος, ὄν, ὁ (from Ἕλλη,
Hellē, and πόντος, *the sea*). *The*
Hellespont, now the Dardanelles.
The ancient name arose from the
fable of *Hellē*, sister of Phryxus,
having been drowned in this sea
or strait.

ἐλπίς, ἰδος, ἡ. *Hope, expectation.*

ἐμαυτοῦ, ἡς (reflexive pronoun).

Of myself, mine, my own, &c.

Dative ἐμαυτῷ, *to myself, in my-*
self, &c.

ἐμβάλλω, fut. ἐμβάλλω, perf. ἐμβέ-
δληκα (from ἐν, *in*, and βάλλω,
to cast). *To throw in, to place*
or put in, to suggest, to intro-
duce.

ἐμβρόντητος, ὄν (adj. from ἐμβρον-
τάω, *to thunder at*). *Stupified,*
astounded, thundered at. Com-
pare the Latin *attonitus*. The
leading idea refers to a stupor
produced by the noise of thunder
rolling near.

ἐμός, ἡ, ὄν (pronominal adj. from
ἐμοῦ, gen. of ἐγώ, *I*). *Mine.*

ἐμπεδῶ, fut. ἥσω, perf. ἐμπεπέδηκα
(from ἐν, *in*, and πεδάω, *to fetter*).

To entangle, to fetter, to impede.

ἐμπειρος, ὄν (adj. from ἐν, *in*,
and πείρα, *trial*). *Experienced,*
versed in, acquainted with, hav-
ing made trial of.

ἐμπόριος, α, ὄν (adj. from ἐμπορος,
a merchant). *Pertaining to mer-*
chants, relating to trade, of trade,
of merchants.—The neuter ἐμ-
πόριον, ὄν, τό, is used also as a
noun, *a place of trade, an empo-*
rium, a mart.

ἐμπορος, ὄν, ὁ. *A merchant, a*
trader.

ἐμπύω, fut. ὕσω, perf. ἐμπεπύκα
(from ἐν, *in*, and πύω, *to spit*).
To spit upon, to spit into the
bosom of.

ἐμφάγω, obsolete present, for which ἐσθίω is in use; 2d aor. ἐνέφαγον; 2d aor. infin. ἐμφάγειν. *To eat up, to swallow up.*

ἐν, prep. governing the dative, and signifying *in, at, on*. In composition, with verbs, it denotes *in, upon, &c.* With adjectives, *in, furnished with, having, containing, &c.*

ἐνακόσιοι, αι, α (numeral adj.). *Nine hundred.*

ἐνδεκάτος, η, ον (numeral adj. from ἐνδεκα, eleven). *The eleventh.*

ἐνδεω, fut. ἐνδεήσω. *To be wanting.*—In the middle voice, ἐνδέομαι, οὔμαι, fut. ἐνδεήσομαι. *To suffer want, to want.*

ἐνδοξος, ον (adj. from ἐν, in, and δόξα, renown, glory). *Renowned, glorious, illustrious.*

ἐνδύω, fut. ὕσω, perf. ἐνδέδῶκα (from ἐν, in, and δύω, to enter). *To put on.*—In the middle voice, *to clothe one's self.*

ἐνεκα (adv. with the genitive). *On account of, because of.*

ἐνενήκοντα (numeral adj., indeclinable). *Ninety.*

ἐνενηκοστός, ή, όν (numeral adj.). *The ninetyeth.*

ἐνθεν; (adv.). *Hence, hereupon; thence, thereupon, &c.*

ἐνθυμέω, ὦ, fut. ήσω, perf. ἐντεθύμῃκα (from ἐν, in, and θυμός, the mind). *To consider, to think of, to ponder in mind, to reflect upon.*

—The middle voice is much more common than the active, and has the same meanings.

ἐνίοτε (adv.). *Sometimes, at times, occasionally.*

ἐννακισχίλιοι, αι, α (numeral adj. from ἐννάκις, nine times, and χίλιοι, a thousand). *Nine thousand.*

ἐννάτος, η, ον (numeral adj. from ἐννέα, nine). *The ninth.*

ἐνὸπλος, ον (adj. from ἐν, in, and ὄπλον, a weapon). *Armed, in arms, equipped.*

ἐνταῦθα (adv.). *Here, hither, there, thither, thereupon.*

ἐντεῦθεν (adv.). *Hence, thence, on this account, therefore.*

ἐντίθημι, fut. ἐνθήσω, perf. ἐντέθεικα (from ἐν, in, and τίθημι, to place). *To place in, to introduce, to communicate.*

ἐντίμος, ον (adj. from ἐν, in, and τιμή, honour). *Honoured, prized, valued.*

ἐνύπνιον, ον, τό (from ἐν, in, and ὕπνος, sleep). *A dream, a vision seen in sleep.*

ἐξ (prep.), same as ἐκ, but used before a vowel, whereas ἐκ is used before a consonant. See ἐκ.

ἐξ (numeral adj., indeclinable). *Six.*

ἐξαιρέω, ὦ, fut. ήσω, perf. ἐξήρηκα, 2d aor. ἐξεῖλον (from ἐξ, out, and αἰρέω, to take). *To take out, to take away, to deprive.*

ἐξακισχίλιοι, αι, α (numeral adj. from ἐξάκις, six times, and χίλιοι, a thousand). *Six thousand.*

ἐξακόσιοι, αι, α (numeral adj.). *Six hundred.*

ἐξαπους, ονν (adj. from ἐξ, six, and πούς, a foot). *Six-footed.*

ἐξαρτάω, ὦ, fut. ήσω, perf. ἐξήρτηκα (from ἐξ, out of or from, and ἀρτάω, to suspend). *To hang from, to hang to, to append, to suspend.*

ἐξεστι (impersonal verb), 3d sing. indic. of ἐξειμι. *It is lawful, it is permitted.*

ἐξήκοντα (numeral adj., indeclinable). *Sixty.*

ἐξορθόω, ὦ, fut. ὤσω, perf. ἐξώρθωκα (from ἐξ, completely, and ὀρθόω, to make erect). *To raise up, to place erect, to restore, to save.*

ἐοικε, 3d sing. perf. mid. of εἰκω. *It is like, it resembles, it seems, it is right, it is fitting.*

ἐορτή, ης, ή. *A feast, a banquet.*

ἐός, ἐή, ἐόν (pronominal adj.). *His, her, &c.* Answering to the Latin *suus, sua, suum.*

ἐπαινέω, ὦ, fut. έσω, perf. ἐπήνεκα (from ἐπαινος, praise). *To praise, to commend, to approve of.*

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- ἔπαινος, ου, ὁ. *Praise, commendation, approbation.*
- Ἐπαμινωνίδας, ου, ὁ. *Epaminondas, a celebrated Theban general.*
- ἐπεί, (conj. and adv.). *Since, when, after that, after.*
- ἐπειδὴ (conj. and adv.). *Since, when.*
- ἔπειμι (from ἐπί, and εἶμι, to go). *To go to, to come to, to arrive at.* The present is used by the Attics in a future sense.
- ἔπειτα (adv.). *Thereupon, then, afterward.*
- ἐπί, prep. governing genitive, dative, and accusative. Its primitive and leading signification is *on* or *upon*.—With the genitive it denotes *on, upon, in, at, &c.* With the dative, *upon, among, on account of, on condition, for.* With the accusative, *upon, against, for, in order to.* In composition, it expresses *addition, augmentation, increase, repetition, &c.*
- ἐπίγραμμα, ἄτος, τό (from ἐπιγράφω, to write upon). *An inscription, and hence an epigram.*
- ἐπιγράω, fut. ψω, perf. ἐπεγέγραφα (from ἐπί, upon, and γράφω, to write). *To write upon, to inscribe.*
- Ἐπίδαμνος, ου, ἡ. *Epidamnus, a city of Illyricum.*
- ἐπιθυμία, ας, ἡ (from ἐπί, and θυμός, the soul, desire). *Desire, a longing for, a wish for, &c.*
- ἐπιλήσμων, ου (adj. from ἐπιλανθάνω, to forget). *Forgetful, forgetting.*
- ἐπιμελεια, ας, ἡ (from ἐπιμελής, careful). *Care, carefulness, attention, application.*
- ἐπιπόνως (adv. from ἐπίπονος, laborious). *Laboriously, with difficulty.*
- ἐπίσημος, ου (adj. from ἐπί, upon, and σῆμα, a mark). *Distinguished, marked, conspicuous, honourable, illustrious.*
- ἐπισκοτέω, ὦ, fut. ἴσω, perf. ἐπεσκέτηκα (from ἐπί, upon, and

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- σκοτέω, to darken). *To darken, to obscure, to throw gloom upon.*
- ἐπιστάμαι, fut. ἐπιστήσομαι. *To know, to understand.*
- ἐπιστήμη, ης, ἡ. *Knowledge, acquaintance with.*
- ἐπιστολή, ἥς, ἡ (from ἐπιστέλλω, to send to). *A letter, an epistle, a message, a mandate.*
- ἐπιτηδεύς, α, ου (adj. from ἐπιτηδής, of which the neuter ἐπιτηδές, sufficiently, adequately, is alone in use). *Fitting, adapted for, suitable, advantageous, convenient.*
- ἐπίων, 2d aor. part. of ἔπειμι.
- ἐπτὰ (numeral adj., indeclinable). *Seven.*
- ἐπτακαίδέκατος, η, ου (numeral adj. from ἐπτὰ, seven, καί, and δέκατος, the tenth). *The seventeenth.*
- ἐπτακόσιοι, αι, α (numeral adj.). *Seven hundred.*
- ἐπτὰπλοῦς, οὖν, contr. from ἐπτὰπλος (adj. from ἐπτὰ, seven, and πλέω, to fold). *Sevenfold.*
- ἐρατεινός, ἡ, ὅν (adj. from ἐράω, to love). *Lovely, amiable, pleasing.*
- Ἐράτω, ὅς, contr. οὗς, ἡ (from ἐράτης, lovely). *Erato, one of the Muses, presiding over amorous poetry.*
- ἐργαστήριον, ου, τό (from ἐργάζομαι, to work). *A workshop, a place for working, an atelier of an artist.*
- εργον, ου, τό. *Work, labour, employment; a deed, an act, a performance.*
- ἐρέα, ας, ἡ. *Wool.*
- ἐρέος, ἐρέα, ἐρέων, contr. ἐρεοῦς, ἐρεῶ, ἐρεῶν (adj. from ἐρέα, wool). *Made of wool, woollen.*
- ἐρημῖος, αἰα, αἰον (adj. from ἐρημος, lonely). *Lonely, solitary, deserted, waste, uninhabited.*
- ἐρήμος, η, ου (adj.). *Lonely, solitary, &c.* Like ἐρημῖος in all its meanings.
- ἐριεχην, εν (adj. from ἐρι, an intensive particle, very, and αἰχμη, the neck). *Proud, haughty. Literally, stiff-necked.*
- εἶση, ης, ἡ. *A kid.*

ἔριφος, ου, ὁ. *A kid.*

Ἐριχθόνιος, ου, ὁ. *Erichthonius, an early king of Athens.*

Ἑρμίας, έον, contracted Ἑρμῆς, ου, ὁ. *Mercury, Hermes.*—Also, a *Herma*, or image of Mercury, namely, an erect oblong block of stone, surmounted with a head of Mercury, and set up at Athens in public places and before private dwellings.

Ἑρμοκράτης, ους, ὁ. *Hermocrates, a man's name.*

ἐρρωμένος, ή, όν (adj. from ῥώννυμι, *to be strong*). *Strong, vigorous, robust.* Comparative ἐρρωμενέστερος, superlative ἐρρωμενέστατος.

ἐρυθίμα, ατος, τό (from ἐρυθαίνω, *to blush*). *A blush, modesty, redness.*

ἐρυθριᾶω, ᾶ, fut. ᾶσω (from ἐρυθρός, *red*). *To grow red, to blush.*

ἐρχομαι, fut. ἐλεύσομαι, perf. mid. ἤλῡθα, and with the reduplication ἐλήλῡθα; 2d aor. ἤλθον, by syncope for ἤλῡθον. *To go, to come, to arrive, to proceed, &c.*

ἐρωτᾶω, ᾶ, fut. ἥσω, perf. ἠρώτηκα. *To question, to ask, to interrogate, to inquire.*

ἐρώτημα, ατος, τό (from ἐρωτᾶω, *to question*). *A question, an inquiry, a demand.*

ἑσθής, ήτος, ή. *Clothing, raiment, attire, dress; a garment.*

ἑσθίω, fut. ἔσω, perf. ἔσθικα. *To eat, to consume, to devour.*

Ἑσπερίδες, ου, αί. *The Hesperides, the nymphs that had charge of the golden fruit in the fabled gardens called after their name.*

ἑστιᾶω, ᾶ, fut. ᾶσω, perf. εἰστιᾶκα (from ἑστία, *a family hearth*). *To entertain, to receive into a house, to give a feast to.*

ἑστώς, ωτος, perf. part. act. of ἑστημι, for ἑστηκώς, νῖα, ός.

ἑταῖρος, ου, ό. *A friend, a companion.*

ἔτι (adv.). *Yet, as yet, besides, still, even now.*—οὐκ ἔτι, or οὐκέτι, *no longer, no more.*

ἔτος, εος, τό. *A year.*—κατ' ἔτος, *yearly, every year.*

εὖ (adv.). *Well, rightly, properly.* Strictly speaking, the neuter of the adjective εὖς, εἶα, εὔ.

Εὐβοία, ας, ή. *Eubœa, a large and fertile island off the coasts of Bœotia and Attica.*

εὐγένεια, ας, ή (from εὖ, *well*, and γένος, *birth*). *Illustrious descent, noble birth; generosity, valour.*

εὐγενής, ές (adj. from εὖ, *well*, and γένος, *birth*). *Well-born, nobly born; brave, valiant, generous.*

εὐγεως, ων (adj. from εὖ, *well*, and γέα, for γῆ, *earth, soil*). *Fertile, productive.*

εὐδαιμονέω, ᾶ, fut. ἥσω (from εὐδαίμων, *happy*). *To be happy, to be prosperous.*

εὐδαιμονία, ας, ή (from εὐδαίμων, *happy*). *Happiness, prosperity.*

εὐδαίμων, ου (adj. from εὖ, *well*, and δαίμων, *a genius*). *Happy, prosperous, fortunate.* Literally, having a good genius to rule the hour.—Opposed, consequently, to κακοδαίμων.

εὐεργεσία, ας, ή (from εὐεργής, *kind*). *Kindness, benevolence, beneficence; an act of kindness.*

εὐεργετᾶω, ᾶ, fut. ἥσω, perf. εὐηργέτηκα (from εὐεργέτης, *a benefactor*). *To confer benefits, to confer a favour, to benefit, to be kind, to do good.*

εὐεργέτημα, ατος, τό (from εὐεργετᾶω, *to confer benefits*). *A benefit, a kindness, a favour.*

εὐθραστός, ου (adj. from εὖ, *well*, and θραύω, *to break*). *Easily broken, fragile.*

Εὐθύφρων, ωνος, ὁ. *Euthyphro, a man's name.*

εὐκαταφρόνητος, ου (adj. from εὖ, *easily*, and καταφρονέω, *to despise*). *Contemptible, despicable.*

εὐλαθέομαι, οὔμαι, fut. ἥσομαι (from εὐλαθής, *circumspect, cautious*). *To be circumspect, to avoid, to shun, to beware of.*

Εὐμενίδες, ων, αί. *The Eumenides, a name given to the Furies.*

εὐνοία, ας, ἡ (from εὖνοος, favourable). Kind feeling, good will, attachment, affection.

εὐνούχος, ου, ό. A eunuch.

εὐόπλος, ου (adj. from εὖ, well, and όπλον). Well-armed.

εὐπλόκαμος, ου (adj. from εὖ, well, and πλόκαμος, a curl). Fair-curled, having beautiful curls or tresses.

εὐποίητος, ου (adj. from εὖ, well, and ποιήτος, made). Well-made.

εὕρεσις, εως, ἡ (from εὕρίσκω, to find). Invention, discovery, a finding.

εὕρημα, άτος, τό (from εὕρίσκω, to find). Anything found, a prize, an invention, a discovery.

Εὐρίπιδης, ου, ό. Euripides, a celebrated Athenian tragic poet.

εὕρίσκω, fut. εὕρήσω, perf. εὕρηκα, 2d aor. εὕρον. To find, to invent.

Εὐρυδίκη, ης, ἡ. Eurydice, wife of Orpheus.

Εὐρυμέδων, οντος, ό. The Eurymēdon, a river of Pamphylia, in Asia Minor.—Also a name of a king, Eurymēdon.

Εὐρυπτόλεμος, ου, ό. Euryptolēmus, a man's name.

εὐρύς, εἶα, ύ (adj.). Broad, wide.

εὐσεβής, ές (adj. from εὖ, well, and σέβω, to worship). Pious, religious.

εὐσχήμων, ου (adj. from εὖ, well, and σχῆμα, form). Of a good form, of a graceful appearance, handsome, comely, dignified.

εὐτακτος, ου (adj. from εὖ, well, and τάσσω, to arrange). Well-arranged, orderly, correct.

Εὐτέρπη, ης, ἡ. Euterpe, one of the Muses.

εὐτυχία, ας, ἡ (from εὖ, well, and τύχη, fortune). Good fortune, success, prosperity.

εὐφημία, ας, ἡ (from εὖ, well, and φημί, to say). Language of good omen, a good omen, praise, fame.

εὐφορος, ου (adj. from εὖ, well, and φέρω, to bear). Fruitful, productive, abundant.

Εὐφράτης, ου, ό. The Euphrātes, a river of Asia.

εὐφώνος, ου (adj. from εὖ, well, and φωνή, a voice). Sweet-voiced, melodious, tuneful.

εὐχάρις, ι (adj. from εὖ, well, and χάρις, grace, attraction). Graceful, agreeable, acceptable, attractive.

εὐωδία, ας, ἡ (from εὖ, well, and όζω, to smell). A sweet odour, perfume, fragrance.

ἐπίστημι, fut. ἐπιστήσω, perf. ἐπέστηκα, 2d aor. ἐπέστην, (from ἐπί, on or upon, and ίστημι, to place). To place on or over, to appoint. The perf, pluperf., and 2d aor. have a neuter signification, to stand with, to aid.

ἐφορᾶω, ώ, fut. ᾶσω, perf. ἐφεώρᾱκα (from ἐπί, upon, and όρᾶω, to look). To look upon, to survey, to inspect.

ἐχθρα, ας, ἡ (properly fem. of ἐχθρός). Hatred, enmity.

ἐχθρός, ά, όν (adj. from ἐχθος, hatred). Hated, hostile.—As a substantive, ἐχθρός, ου, ό, a private foe, an enemy, opposed to πολέμιος, a public foe, and corresponding to the Latin inimicus; whereas, πολέμιος answers to hostis.

ἐχϋρός, ά, όν (adj. from ἐχω, to hold or keep). Firm, secure, strong, steadfast.

ἐχω, fut. ἔξω and σχήσω, perf. ἔσχηκα, 2d aor. ἔσχον, 2d aor. imper. σχές. To have, to hold, to retain, to keep.—With an adverb, ἐχω is to be rendered by the verb to be; as, καλῶς ἐχει, it is well; ὀρθῶς ἐχει, it is right; i. e., it has itself well; it has itself right; the reflexive pronoun being understood.—In the middle voice, ἐχομαι, to hold to or by, with a genitive.

Ζ.

ζάω, ώ (fut. and perf. not in use, for which the corresponding tenses of βιόω are employed. The contractions are in η instead of α; as, ζάω, ζάεις, ζῆς, ζάει, ζῆ, &c., and in the imperf. ἔζων, ἔζης,

ἐζῆ, &c.). *To live*.—οἱ ζῶντες, *the living*, literally, *they who live*.
 ζεύγνυμι, fut. ζεύξω, perf. ἐζευχα.

To join, to yoke, to harness.—It is used also in the sense of *to throw a bridge over a river or strait*, i. e., *to join the opposite sides by a bridge*.

Ζεὺς, gen. Διός, &c., ὁ. *Jupiter*.
 Consult page 85, where the declension is given.

Ζεφύρος, ov, ὁ. *Zephyr, the west wind*.

ζημία, ας, ἡ. *An injury, harm, loss, damage, punishment*.

ζημιῶ, ὦ, fut. ὥσω, perf. ἐζημίωκα (from ζημία, *punishment*). *To punish, to chastise, to injure, to harm*.

Ζήνων, ωνος, ὁ. *Zeno, a distinguished philosopher, the founder of the Stoic sect*.

ζητέω, ὦ, fut. ἥσω, perf. ἐζήτηκα. *To search for, to seek, to ask*.

ζήτημα, αῖτος, τό (from ζητέω, *to seek*). *A thing sought, an object of search, a search*.

ζωή, ης, ἡ (from ζάω, *to live*). *Life*.

ζῶον, ov, τό (from ζάω, *to live*). *A living creature, an animal*.

ζωστήρ, ἥρος, ὁ (from ζώννυμι, *to gird*). *A girdle, a belt, a girth*.

H.

ἢ (conj.). *Or*. When two occur in separate and succeeding clauses, as, ἢ—ἢ, the first signifies *either*, the second *or*.—After a comparative, ἢ has the meaning of *than*.

ἡβη, ης, ἡ. *Youth, the bloom of youth, puberty*.—As a noun, Ἥβη, ης, ἡ, *Hēbe, the goddess of youth*.

ἡγεμῶν, ὄνος, ὁ (from ἡγέομαι, *to lead*). *A leader, a commander*.

Sometimes a *guide*.

ἡδονή, ης, ἡ (from ἡδομαι, *to delight*). *Pleasure, enjoyment*.

ἡδύς, εἶα, ὅ (adj.). *Sweet, pleasing*.
 ἡδύφωνος, ov (adj. from ἡδύς, *sweet*, and φωνή, *a voice*). *Sweet-voiced, melodious, tuneful*.

ἥθος, εος, τό. *Custom, habit, manner*.

ἥκιστος, η, ov (adj., superlative, and ἥσσων, ov, comparative, irreg. of μικρός). *Least, smallest*.

ἤκω, fut. ἤξω, perf. ἤκα. *To come*.

The present indic. means *I have come, I am present*; the imperfect, *I had come, I was present*.

Ἠλεῖοι, ων, οἱ. *The Elēans, the inhabitants of Elis (Ἠλῖς), a country of the Peloponnesus*.

ἡλῖος, ov, ὁ. *The sun*.

Ἠλῖς, ἰδος, ἡ. *Elis, a country of the Peloponnesus*.

ἥλος, ov, ὁ. *A nail, a peg*.

ἡμέρα, ας, ἡ. *A day*.—καθ' ἡμέραν, *daily*.

ἡμερος, ov (adj.). *Mild, gentle, tame*.

ἡμέτερος, α, ov (poss. pron. from ἡμεῖς). *Our*.

ἡμίς, εἶα, ὅ (adj.). *Half*.

ἢν (conj.). *If*, Attic for ἂν or ἐάν.

ἡπειρος, ov, ἡ. *A continent, a main land*.

ἦρ, ἥρος, τό (contracted from ἔαρ, ἔαρος). *The spring*.

Ἥρα, ας, ἡ. *Juno, the spouse of Jove*.

Ἡρακλῆς, contr. Ἡρακλῆς, gen. ἑός, contr. οὗς, ὁ. *Hercules*.

Ἡρόδοτος, ov, ὁ. *Herodōtus, a celebrated Greek historian*.

ἥρως, ωος, ὁ. *A hero*.

ἥσσων, ov, (irregular comparative of μικρός). *Less, smaller, vid. ἥκιστος*.

Ἡφαιστος, ov, ὁ. *Vulcan*.

ἠχώ, ὄος, contr. οὗς, ἡ. *A sound, an echo*.—As a proper name, the nymph *Echo*.

ἠώς, ὄος, contr. οὗς, ἡ. *The dawn*.—As a proper name, *Aurora, goddess of the dawn or morning*.

Θ.

θάλασσα, ης, ἡ. *The sea*.

Θάλεια, ας, ἡ. *Thalia, one of the Muses*.

Θάλης, ἥτος and οὗ, ὁ. *Thales, one of the seven wise men of Greece, and a celebrated philosopher*.

Θανάτῃφόρος, ov (adj. from θάνατος, *death*, and φέρω, *to bring*). *Causing death, deadly*.

θάνατος, *ον, ό.* *Death.*
 θάπτω, *fut. ψω, perf. τέθαφα, 2d aor. έταφον.* *To bury, to inter.*
 θάρρῶ, *ω, fut. ήσω, perf. τεθάρρηκα* (from θάρρος, *confidence, courage*). *To be of good cheer, to be confident, to be courageous.*—The old form was θαρσέω, and the old form of θάρρος was θάρσος.
 θαρσέω, *ω, fut. ήσω, earlier form of θαρρέω, which see.*
 θάρσος, *εος, τό.* *Courage, boldness, confidence.*—The later form was θάρρος.
 θαῦμα, *ατος, τό.* *A wonder, wonder, astonishment, admiration.*
 θαυμάζω, *fut. ασω, perf. τεθαύμακα* (from θαῦμα, *a wonder*). *To wonder at, to admire.*—The *fut. mid.* is more used than the *fut. active.*
 θαυμαστός, *ή, όν* (adj. from θαυμάζω, *to wonder at*). *Wonderful, admirable.*
 θεά, *ας, ή.* *A goddess.*
 θεάμα, *ατος, τό* (from θεάομαι, *to behold*). *A sight, a spectacle.*
 θεάομαι, *ωμαι, fut. ασομαι, perf. τεθεῶμαι.* *To see, to behold.*
 θεάτρον, *ον, τό* (from θεάομαι, *to behold*). *A theatre.*—Contracted from θεατήριον, *a place for beholding.*
 θελκτήριος, *ον* (adj. from θέλγω, *to soothe*). *Soothing, alleviating.*
 θέλω, *fut. ήσω, perf. τεθέληκα.* *To will, to wish.*
 θεμέλιον, *ον, τό.* *A foundation.*
 Θεμιστοκλής, *έους, ό.* *Themistocles, a celebrated Athenian statesman and leader.*
 Θεόπομπος, *ον, ό.* *Theopompus, a man's name.*
 θεός, *ου, ό.* *A god, a divinity.*
 θεσπίζω, *fut. ισω, perf. τεθέσπικα* (from θέσπις, *prophetic*). *To predict, to announce beforehand, to give an oracle, to declare as an oracle.*
 Θεσσαλός, *ή, όν* (adj.). *Thessalian.*—Later form Θετταλός, *ή, όν.*
 θεωρῶ, *ω, fut. ήσω, perf. τεθεώρηκα.* *To behold, to see, to contemplate, to observe.*

Θηβαϊκός, *ή, όν* (adj. from Θῆβαι, *Thebes*). *Theban, of or belonging to Thebes.*
 Θηβαῖος, *α, ον* (adj. from Θῆβαι, *Thebes*). *Theban.*—As a substantive, *Θηβαῖοι, ων, οι, the Thebans.*
 θῆλυς, *εια, υ* (adj.). *Female, feminine, effeminate.*
 θῆρ, *θηρός, ό.* *A wild beast, a beast of prey, a wild creature.*
 Θηραμένης, *ον, ό.* *Thēramēnes, a man's name.*
 θηρίον, *ον, τό* (from θῆρ, *a wild beast*). *A wild animal, a wild creature.*
 θησαυρός, *ου, ό.* *A treasure, a treasury.*
 Θησεύς, *έως, ό.* *Theseus.*
 θνήσκω, *fut. mid. θανοῦμαι, perf. τέθνηκα, 2d aor. έθانون.* *To die.*
 θνητός, *ή, όν* (adj. from θνήσκω, *to die*). *Mortal.*
 θοός, *ή, όν* (adj.). *Swift, fleet, rapid.*
 Θράξ, *ακός, ό.* *A Thracian.*
 Θράσυλλος, *ον, ό.* *Thrasyllus, a man's name.*
 θρεπτικός, *ή, όν* (adj. from τρέφω, *fut. θρέψω, to nourish*). *Nourishing, nutritive.*
 θρήνημα, *ατος, τό* (from θρηνέω, *to lament*). *Lamentation, sorrow.*
 θρήνος, *ον, ό.* *Wailing, lamentation, a dirge.*
 θρίξ, *τριχός, ή.* *The hair.*
 θρόνος, *ον, ό.* *A seat, a throne.*
 θυγάτηρ, *έρος, ή.* *A daughter.*
 θύλακος, *ον, ό.* *A sack, a wallet, a bag.*
 θυμός, *ου, ό.* *The soul, spirit, courage, desire, feeling, emotion.*
 θύρα, *ας, ή.* *A door.*
 θυρίον, *ον, τό* (dim. from θύρα). *A small door, an aperture.*
 θυσιᾶ, *ας, ή* (fromθύω, *to sacrifice*). *A sacrifice.*
 θύω, *fut. θύσω, perf. τέθυκα.* *To sacrifice.*—In the middle voice, *to inspect the entrails of the victim, in order to divine the future, i. e., to sacrifice for one's self, for one's future advantage.*

θύμα, ἄτος, τό (from θύω, to sacrifice). *Incense, perfume.*

I.

Ἰάνυξ, ὕγος, ὁ. *The northwest wind.*—Ἰάπυγες, ὧν, οἱ, the *Iapygians*, a people of lower Italy.

Ἰᾶσων, ονος, ὁ. *Jason*, the leader of the Argonauts.

ἰατρική, ἥς, ἡ (properly the feminine of ἰατρικός, healing, with τέχνη understood). *The healing art.*

ἰβις, ἰδος, ἡ. *The ibis*, a bird held sacred by the Egyptians.

ἰδῖος, α, ον (adj.). *Proper, own, private, peculiar.*

ἰδών, οὔσα, ὄν, 2d aor. part. act. of εἶδω, to see.

ἰέραξ, ἄκος, ὁ. *A hawk.*

ἱερεύς, ἑως, ὁ (from ἱερός, sacred). *A priest.*

ἱερός, ἅ, ὄν (adj.). *Sacred, holy.*—As a substantive, ἱερόν, οὔ, τό, a temple.—In the plural, τὰ ἱερά, victims.

ἱκάνος, ἡ, ὄν (adj.). *Befitting, fit, convenient.*

ἱλεως, ὧν (adj.). *Auspicious, mild, favourable, cheerful.*

ἱλη, ἥς, ἡ. *A troop, a band, a crowd.*

ἱμάς, ἄντος, ὁ. *A thong.*

ἱμάτιον, ον, τό. *A garment, a cloak.*

ἱνᾷ (conj.). *That, in order that.* Joined to the subjunctive and optative.

ἱνᾷ (adv.). *Where.* Joined to the indicative.

Ἰνᾶχος, ον, ὁ. *Inächus*, king of Argos.

Ἰνδία, ας, ἡ. *India.*

Ἰνδός, οὔ, ὁ. *The Indus.*

ἰός, οὔ, ὁ. *A dart, a javelin, poison.* ἱππῶσιμος, ον (adj. from ἱππάζω, to ride). *Adapted for riding, level, even.*

ἵππειος, α, ον (adj. from ἵππος, a horse). *Pertaining to cavalry, equestrian.*

ἵππεύς, ἑως, ὁ (from ἵππος, a horse). *A horseman, a knight.*

ἵπποδάμας, ἄντος, ὁ. *Hippodämas*, a man's name.

ἵπποδρόμος, ον, ὁ (from ἵππος, a horse, and δρόμος, a race-course). *A hippodrome, a circus.*

ἵπποκένταυρος, ον, ὁ and ἡ (from ἵππος, a horse, and κένταυρος, a centaur). *A centaur*, a fabulous animal, half human and half horse.

ἵπποκόμος, ον, ὁ (from ἵππος, a horse, and κομέω, to tend). *A groom.*

Ἴππολύτη, ἥς, ἡ. *Hippolyte*, queen of the Amazons.

ἵππος, ον, ὁ. *A horse.*—ἡ ἵππος, a mare, and also cavalry.

ἰσθμός, οὔ, ὁ. *An isthmus.*—The term is often used singly, to denote the Isthmus of Corinth.

ἵστημι, fut. στήσω, perf. ἔστηκα. *To place, to set, to cause to stand.*

The perfect, ἔστηκα, means *I stand*; the pluperfect, εἰστήκειν, *I was standing*; the 2d aor., ἔστην, *I stood.*

ἰστίον, ον, τό (dim. from ἰστός). *A sail.*

ἱστορία, ας, ἡ (from ἵστωρ, ὅρος, one who knows). *History, the knowledge of past events.*

ἰσχνόφωνος, ον (adj. from ἰσχνός, feeble, and φωνή, a voice). *Of feeble voice or note.*

ἰσχυρός, ἅ, ὄν (adj. from ἰσχύς, strength). *Strong, powerful.*

ἰσχύω, fut. ὕσω, perf. ἰσχύκα. *To be strong, to be powerful.*

Ἰταλία, ας, ἡ. *Italy.*

ἰχθύς, ὕος, ὁ. *A fish.*

ἰχνεύμων, ονος, ὁ. *An ichneumon*, called also an Egyptian rat.

K.

Κάδομος, ον, ὁ. *Cadmus.*

καθᾶπερ (adv.). *Just as, even as.*

καθᾶρός, ἅ, ὄν (adj.). *Pure, clean.*

καθίζω, fut. καθιζήσω, Attic καθιῶ, perf. not in use, 1st aor. ἐκαθίσα (from κατά, down, and ἵζω, to cause to sit). *To set, to place, to seat.*—In the middle voice, καθίζομαι, *to seat one's self, to sit.*

καθίστημι, fut. καταστήσω, perf. καθέστηκα (from κατά, down,

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and ἵστημι, *to place or set*). *To set down, to place down, to constitute, to establish.*

καί (conj.). *And, even, also.* καί —καί, *both—and.*

καίριος, α, ον (adj. from καιρός, *a fit season*). *Timely, opportune, seasonable, important.*

καιρός, οὔ, ὁ. *A particular season, a fit occasion, a suitable time, an opportunity.*

Καῖσαρ, ἄρος, ὁ. *Cæsar.*

κακοδαίμων, ον (adj. from κακός, *evil*, and δαίμων, *a genius*). *Unfortunate, unlucky, an evil genius ruling the hour.*

κακολογέω, ὦ, fut. ἥσω, perf. κεκακολόγηκα (from κακός, *evil*, and λέγω, *to speak*). *To revile, to slander.*

κακόνους, contr. ους, ονν (adj. from κακός, *evil*, and νόος, *mind*). *Malevolent, hostile.*

κακός, ἡ, ὄν (adj.). *Bad, wicked, vile, cowardly, &c.*—κακόν, οὔ, τό, *an evil.*

κάλαθος, ον, ὁ. *A basket.*

καλέω, ὦ, fut. ἐσω, perf. κέκληκα. *To call, to invite, to invoke, to name, to summon.*

Καλλιόπη, ης, ἡ. *Calliōpe, one of the Muses.*

κάλλος, εος, τό (from καλός, *beautiful*). *Beauty.*

κάλος, ἡ, ὄν (adj.). *Beautiful, handsome, good, beloved, virtuous, honourable, becoming.*

καλύβη, ης, ἡ (from καλύπτω, *to conceal*, 2d aor. ἐκάλυβον). *A hut, a tent, an envelope, a covering.*

καλῶς (adv. from καλός, *beautiful*). *Beautifully, well, in a becoming manner, finely.*

κάμηλος, ον, ὁ. *A camel.*

κάμνω, fut. κάμῶ, perf. κέκμηκα, 2d aor. ἐκάμουν, *To labour, to toil.*

κἄν, for καί ἔάν or ἄν. *And if, even though.*

κάνισκιον, ον, τό (dim. from κάννα). *A small basket.*

Καππάδοξ, οκος, ὁ. *A Cappadocian.*

KAT

καρδιά, ας, ἡ. *A heart.*

καρπός, οὔ, ὁ. *Fruit.*

καρτερικός, ἡ, ὄν (adj. from καρτερός). *Able to endure, firm, enduring, patient.*

Καρχηδών, όνος, ἡ. *Carthage.*

Κάστωρ, ορος, ὁ. *Castor, brother of Pollux.*

κατά, prep. governing genitive and accusative. With the genitive it denotes *against, down from, &c.* With the accusative, *according to, as regards, &c.*—In composition it has generally the force of *down*, or else carries with it the idea of *stability, firmness, the doing a thing thoroughly, forcibly, &c.*

καταβιβρώσκω, fut. καταβρώσω, perf. καταβέβρωκα (from κατά, *greedily*, and βιβρώσκω, *to eat*). *To devour, to consume, to eat up.*

καταδικάζω, fut. ἄσω, perf. καταδεδικάκα (from κατά, *against*, and δικάζω, *to decide*). *To condemn.*

καταζεύγνυμι, fut. καταζεύξω, perf. κατέζευχα (from κατά, *thoroughly*, and ζεύγνυμι, *to yoke or join*). *To unite firmly, to yoke together, to join closely.*

κατακλείω, fut. είσω, perf. κατακέκλεικα (from κατά, *thoroughly*, and κλείω, *to confine*). *To lock in, to shut in or up, to confine, to imprison.*

κατακόπτω, fut. ψω, perf. κατακέκοφα (from κατά, *completely*, and κόπτω, *to cut*). *To cut in pieces, to cut up.*

καταλαμβάνω, fut. καταλήψομαι, perf. καταλέληφα, Attic κατέιληφα, 2d aor. κατέλᾱβον (from κατά, *down upon*, and λαμβάνω, *to seize*). *To come suddenly upon, to find, to seize, to overtake, to apprehend.*

καταλείπω, fut. ψω, perf. καταλέλειφα, perf. mid. καταλέλοιπα, 2d aor. κατέλιπον (from κατά, *completely*, and λείπω, *to leave*). *To abandon, to leave behind.*

κατάλογος, ον, ὁ (from καταλέγω, *to enumerate*). *A catalogue, a list.*

καταλύω, fut. ὕσω, perf. καταλέλυκα (from κατά, completely, and λύω, to loosen). To dissolve, to destroy, to break up.

καταπέμπω, fut. ψω, perf. καταπέπομφα (from κατά, down, and πέμπω, to send). To send down, to send away, to send off, to dismiss.

καταπλήσσω, fut. ξω, perf. καταπέπληχα (from κατά, forcibly, and πλήσσω, to strike). To dismay, to strike with fear or terror.

κατασβέννυμι, fut. κατασβέσω, perf. κατέσβεκα (from κατά, completely, and σβέννυμι, to extinguish). To extinguish, to put completely out, to quench entirely.

κατασκευάζω, fut. ἄσω, perf. κατεσκευάκα (from κατά, completely, and σκενάζω, to arrange). To arrange, to put in order, to dispose.

κατασκοπος, ου, ό (from κατά, carefully, and σκοπέω, to observe). A scout, a spy, an observer.

καταστρέφω, fut. ψω, perf. κατέστροφα (from κατά, down, and στρέφω, to turn). To overthrow, to subjugate, to overturn.

κατατίθημι, fut. καταθήσω, perf. κατατέθεικα (from κατά, down, and τίθημι, to put or place). To put down, to deposit, to place firmly.

καταφρονέω, fut. ήσω, perf. καταπεφρόνηκα (from κατά, down, and φρονέω, to think). To contemn, to despise, to disregard.

κάτοπτρον, ου, τό (from κατά, at, and όπτομαι, to look). A mirror.

καύχημα, άτος, τό (from καυχάομαι, ώμαι, to boast). A boast.

κέαρ, contr. κήρ, gen. κέαρος, contr. κήρος. The heart.

κείμαι, fut. κείσομαι, perf. wanting. To lie down, to lie.

κείρω, fut. κερῶ, perf. κέκαρκα. To cut off, to shear, to plunder.

κέλευθος, ου, ή. A way, a path.

κελεύω, fut. σω, perf. κεκέλευκα. To order, to command, to incite.

κένταυρος, ου, ό. A centaur, a fabulous being, half human and half horse.

κέντρον, ου, τό (from κεντέω, to prick). A sting, a goad.

κεράννυμι, fut. κεράσω, perf. κέκρακα, perf. pass. κέκραμαι, 1st aor. ἐκράθην. To mix, to mingle.

κέρας, άτος, contr. άος, ως, τό. A horn.

κεραυνός, ου, ό. A thunderbolt.

κέρδος, εος, τό. Gain, profit.

Κέρκυρα, ας, ή. Corcyra, now Corfu, an island off the coast of Epirus.

κεφάλή, ης, ή. A head.

κήπος, ου, ό. A garden.

κήρϊνος, η, ου (adj. from κηρός, wax). Waxed, made of wax.

κήρυξ, ύκος, ό. A herald.

Κηφισόδωρος, ου, ό. Cephisodorus, a man's name.

κίβωτός, ου, ή. A coffer, a chest.

Κίθαιρων, ώνος, ό. Cithæron, a mountain of Bœotia.

κιθάρα, ας, ή. A harp, a lyre.

κιθαρωδέω, ώ, fut. ήσω (from κιθάρα, a harp, and αείδω, to sing). To sing to the harp or lyre.

Κικέρων, υνος, ό. Cicero.

Κιλικία, ας, ή. Cilicia, a country of Asia Minor.

κίνδυνος, ου, ό. Danger, risk.

κινέω, ώ, fut. ήσω, perf. κέκίνηκα. To move, to arouse.

κίνησις, εως, ή (from κινέω, to move). A moving, a movement, a motion.

κίς, κίός, ό. A wood-worm, a corn-weevil.

κισσός, ου, ό. Ivy.

κλαίω, Attic κλᾶω, fut. κλαύσω, perf. κέκλαυκα, perf. pass. κέκλαυμαι, 2d aor. ἐκλαόν. To weep.

Κλεάνθης, ου, ό. Cleanthes, a philosopher of the Stoic sect.

Κλέαρχος, ου, ό. Clearchus, a Greek commander.

κλειθρον, ου, τό (from κλείω, to confine). A bolt, a bar, a lock.

Κλειώ, όος, contr. ούς, ή. Clio, one of the Muses.

κλέος, έεος, contr. έους, τό (from κλέω, to render famous). *Reputation, fame, glory.*

κλέπτης, ου, ό (from κλέπτω, to steal). *A thief.*

Κλεωναί, ών, αί. Cleōnæ, a city of Argolis.

κληρώω, ώ, fut. ώσω, perf. κεκλήρωκα (from κληρος, a lot). *To cast lots, to choose by casting lots.—In the middle voice, to obtain by casting lots.*

κλίμαξ, άκος, ή. *A stairs, a ladder.*

κλίνη, ης, ή (from κλίνω, to bend or recline). *A couch.*

κλοπαίος, α, ου (adj. from κλώψ, a thief). *Stolen.*

κλών, υνός, ό (from κλᾶω, ώ, to break). *A shoot, a sprout, a small branch.*

κοιλαίνω, fut. ανώ, perf. κεκοίλαγκα (from κοιλος, hollow). *To hollow, to make hollow.*

κοινός, ή, όν (adj.). *Common, public, vulgar, mean.*

κολάζω, fut. ᾄσω, perf. κεκόλακα. *To punish, to chastise.*

κόλασις, εως, ή (from κολάζω, to chastise). *Chastisement, the act of chastising.*

Κολχίς, ιδος, ή. Colchis, a country on the eastern shore of the Euxine.

Κόλχος, ου, ό. *A Colchian, a native of Colchis.*

κόμη, ης, ή. *The hair of the head, hair.* Applied figuratively to the leaves of trees.

Κόνων, υνος, ό. Conon, an eminent Athenian.

κόραξ, άκος, ό. *A raven.*

κόρη, ης, ή. *A virgin, a maiden.*

κόρος, ου, ό. *A youth, a young man.*

κορυθαλλίς or κορυδαλλίς, ιδος, ή (from κόρυς, a helmet). *The crested lark.*

κόρυς, υθος, ή. *A helmet.—In the accus. sing. κόρυθα and κόρυν.*

κορώνη, ης, ή. *A crow; a ring or handle of a door; a crown.*

κόσμος, ου, ό. *Order, arrangement, ornament, attire; the world, the universe.*

κουρεύς, έως, ό (from κείρω, to cut, to shave). *A barber.*

κούφος, η, ου (adj.). *Light, fleet, gentle, easy.*

κοχλίας, ου, ό. *A snail, a screw, a machine for drawing water, furnished with a screw.*

κράζω, fut. κράξω, perf. κέκραγα, 2d aor. έκραγον. *To croak, to cry aloud, to vociferate.*

κραίνω, fut. ανώ, 1st aor. έκρηνα. *To effect, to achieve, to accomplish, to perfect.*

κρατέω, ώ, fut. ήσω, perf. κεκράτηκα (from κράτος, power, strength). *To have power over, to control, to rule, to sway, to command, to conquer.*

κρατήρ, ήρος, ό (from κεράννυμι, to mix). *A vessel in which wine and water are mixed, a mixer, a bowl.*

Κράτης, ητος, ό. Crates, a Greek philosopher.

κράτιστος, η, ου (adj., irreg. superlative of αγαθός). *Strongest, most powerful, bravest, most excellent, best.*

κρέας, άτος, contr. αος, ως, τό. *Flesh, a piece of flesh.*

κρείσσων, ου (adj., irreg. comp. of αγαθός), Attic κρείττων. *Stronger, more powerful, better, braver, superior.*

κρεμάννυμι, fut. κρεμάσω, 1st aor. έκρέμασα. *To suspend, to hang.*

κρήνη, ης, ή. *A fountain, a spring.*

Κρής, ητός, ό. *A Cretan.—Feminine form Κρήσσα, ης, ή.*

Κρήτη, ης, ή. Crete, now Candia.

κρίνω, fut. κρίνω, perf. κέκρικα, 1st aor. έκρίνα. *To separate, to part, to judge, to decide, to determine, to give sentence.—In the middle voice, to choose for one's self, to select.*

Κριτίας, ου, ό. Critias, a man's name.

κροκόδειλος, ου, ό. *A crocodile.*

Κρόνος, ου, ό. Saturn.

Κρότων, υνος, ό. Crotōna, a city of lower Italy, on the Tarentine gulf.

κρύος, εος, τό. *Frost, ice.*

κτάομαι, ὦμαι, fut. κτήσομαι, perf. κέκτημαι and ἔκτημαι. To acquire, to procure for one's self, to obtain.—In the passive, to be acquired or procured. The perfect, κέκτημαι or ἔκτημαι, signifies *I possess*, i. e., *I have acquired for myself, and the acquisition remains mine.* Hence the 3d fut. pass., κεκτήσομαι, means *I will possess.*

κτείνω, fut. κτενῶ, 1st aor. ἔκτεινα, un-Attic perfect, ἔκτακα, 2d aor. ἔκτανον. To kill, to slay, to slaughter.

κτεῖς, ἐνός, ὁ. A comb.

κτῆμα, ἄτος, τό (from κτάομαι, to acquire). A possession, a property.—In the plural, κτήματα, the entire property, slaves, money, and lands, wealth.

Κτησίβιος, ον, ὁ. Ctesibius, a man's name.

Κτησίφων, ὠντος, ὁ. Ctesiphon, a man's name.

κτίσω, fut. κτίσω, 1st aor. ἐκτίσα. To found, to build.

κυβερνήτης, ον, ὁ (from κυβερνᾶω, to pilot). A pilot, a guide.

κῦδος, εος, τό. Glory, honour, reputation, fame.

κύκλος, ον, ὁ. A circle, a circuit.

Κύκλωψ, ὠπος, ὁ (from κύκλος, a circle, and ὤψ, an eye). A Cyclops.—The Cyclopes were a fabled race, of gigantic stature, having each but one eye, and that a large round one in the centre of their foreheads.

κύλιξ, ἱκος, ἡ. A cup, a goblet.

κῦμα, ἄτος, τό (from κύω, to swell forth). A wave, a surge.

κυνηγός, οὔ, ὁ (from κύων, a dog, and ἄγω, to lead onward). A hunter.

Κύπρις, ἱδος, ἡ. Venus, so called from being particularly worshipped in the island of Cyprus.

κύριος, ον, ὁ (from κύρος, authority, power). A master, a lord, a possessor, a proprietor.

Κῦρος, ον, ὁ. Cyrus.

κύων, κυνός, ὁ and ἡ. A dog, a hound.

κωκῦτός, οὔ, ὁ (from κωκύω, to mourn, to bewail). Bewailing, mourning, lamenting.—As a proper name, *Cocytus*, one of the fabled rivers of the lower world, so called from the lamentations of the departed along its banks.

κώμη, ης, ἡ. A village, a small town.

κωμικός, ἡ, ὄν (adj. from κῶμος, merriment). Comic, pertaining to comic poetry.

Λ.

λαβύρινθος, ον, ὁ. A labyrinth.

Λάγος, ον, ὁ. *Lagus*, father of Ptolemy.

λαῖλαψ, ἄπος, ἡ. A hurricane, a tempest.

λαῖός, ἄ, ὄν (adj.). The left, unlucky, inauspicious.

Λακεδαιμόνιος, α, ον (adj. from Λακεδαίμων, Lacedæmon). Lacedæmonian.

Λακεδαίμων, ονος, ἡ. Lacedæmon, the capital of Laconia, called also Sparta.

λάλος, ον (adj.). Talkative, loquacious. Comparative λαλίστερος. Superlative λαλίστατος.

λαμβάνω, fut. λήψομαι, perf. λέληφα, Attic εἴληφα, perf. pass. λέλημαι, Attic εἴλημαι, 2d aor. act. ἔλαβον, 2d aor. mid. ἐλαβόμην. To take, to receive, to admit. With the genitive, to take hold of, to seize one by.

λαμπάς, ἄδος, ἡ (from λάμπω, to emit light, to shine). A torch, a flambeau, a light, a lantern.

Λάμπις, ἱδος, ὁ. Lampis, a man's name.

λαμπρός, ἄ, ὄν (adj. from λάμπω, to shine). Shining, brilliant, bright, splendid, clear.

Λαομέδων, οντος, ὁ. Laomædon, king of Troy, and father of Priam.

λάβραξ, ἄκος, ἡ. A chest, an ark, a box, a coffer.

λατομία, ας, ἡ (from λαᾶς, a stone, and τέμνω, to cut or quarry). A quarry.

λέβης, ητος, ὁ (from λάβω, to receive). A caldron, a kettle, a large basin.

λέγω, fut. λέξω, perf. λέλοχα, Attic εἶλοχα. To say, to speak, to tell, to relate.

λεία, ας, ἡ. Plunder, booty.

λειμών, ὠνος, ὁ. A mead, a meadow, a grassy plain.

λεῖος, α, ον (adj.). Smooth, polished, even.

λεπτός, ἡ, ὄν (adj. from λέπω, to peel off). Thin, delicate, sleek, lank, slender, light. The primitive meaning is, like something peeled off.

Λερναῖος, α, ον (adj. from Λέρνη, Lerna). Lernaean, of or pertaining to Lerna.

λευκός, ἡ, ὄν (adj.). White.

λέων, οντος, ὁ. A lion.

Λήδα, ας, ἡ. Leda, wife of Tyndarus, king of Sparta.

λήϊον, ον, τό. A crop, a standing crop, a field of corn.

λῃστής, οὔ, ὁ (from ληῖν, booty). A robber, a plunderer, a pirate.

Λητώ, ὄος, contr. οὔς, ἡ. Latōna, mother of Apollo and Diana.

Λίβυες, ων, οἱ. The Libyans, the people of Africa. The Greek writers often mean by Λίβυες all the people of Africa; the Romans by *Libyes* mean merely the inhabitants of Libya.

Λιβύη, ης, ἡ. Libya, a name applied frequently by the Greek writers to all Africa. The Roman writers, on the other hand, mean by *Libya* merely a part of the continent, between Egypt and the Syrtes on the coast, and extending also a considerable distance inland.

Λιβυικός, ἡ, ὄν (adj. from Λιβύη, Libya). Libyan, of or pertaining to Libya.

λίθος, ον, ὁ. A stone. In the feminine, among prose writers, a precious stone.

λίμην, ἐνος, ὁ. A harbour, a haven.

λίμνη, ης, ἡ. A lake.

λίμος, οὔ, ὁ. Hunger, famine, want of food.

λίνεος, ἑα, εον, contr. οὔς, ἡ, οὔν, (adj. from λίνον, linen). Made of linen, linen.

Λίνος, ον, ὁ, Linus, an early Grecian bard.

λογίζομαι, fut. ἴσομαι, perf. λελόγισμαι. To consider, to reflect.

λογισμός, οὔ, ὁ (from λογίζομαι, to reflect). Reason, reflection, intelligence.

λόγος, ον, ὁ (from λέγω, to speak). A word, a speech, a reason, an argument, wisdom.

λόγχη, ης, ἡ. A spear, a lance.

λοιδορεῶ, ὦ, fut. ἴσω, perf. λελοιδορήκα (from λοιδορος, slanderous).

To slander, to calumniate, to revile, to abuse.

λοιμός, οὔ, ὁ. A plague, a pestilence, destruction, ruin.

λοιπός, ἡ, ὄν (adj. from λείπω, to leave, perf. mid. λέλοιπα). That remains, that is left.

Λουκιᾶνος, οὔ, ὁ. Lucianus, a man's name.

λούω, fut. λούσω, perf. λέλουκα. To wash, to cleanse.—In the middle voice, to wash one's self, to bathe.

λοχᾶγέτης, ον, ὁ (from λοχᾶγός, a leader of a λόχος, or band of infantry). A leader, a captain, a commander of a company.

λοχᾶγός, οὔ, ὁ (from λόχος, a company of infantry, and ἄγω, to lead). A captain, a commander, a leader.

λόχος, ον, ὁ. A company of infantry, usually containing a hundred men.

Λυγδάμις, ἴδος, ὁ. Lygdāmis, a man's name.

Λυγκεύς, ἑως, ὁ. Lynceus, a man's name.

Λυδός, οὔ, ὁ. A Lydian. Also a man's name, Lydus.

Λυκοῦργος, ον, ὁ. Lycurgus, the celebrated Spartan lawgiver. Also a king of Thrace.

λύπη, ης, ἡ. Sorrow, grief, sadness, pain.

λυπηρός, ἄ, ὄν (adj. from λύπη, sorrow). Sorrowful, sad, afflictive, wearisome, painful.

MAN

λυσιτελής, ἑς (adj. from λύω, *to discharge*, and τέλος, *cost, expense*). *Profitable, advantageous, valuable, costly.*

λῶϊων, ον (adj. irreg. compar. of ἀγαθός). *Better, richer, more advantageous, more useful.* Superlative λῶϊστος, contr. λῶστος. λῶστος, vid. λῶϊων.

M.

μάζα, ης, ἡ (from μᾶσσω, *to knead*). *A barley-cake, bread, wheaten bread.*

μαστός, οὔ, ὁ. *A breast.*

μαθητής, οὔ, ὁ (from μανθάνω, *to learn*). *A learner, a disciple.*

Μαινάς, ἄδος, ἡ (from μαίνομαι, *to rave*). *A Bacchant, a female votary of Bacchus, a phrensiéd female.*

μακάριος, α, ον (adj. from μάκαρ, *happy*). *Happy, blessed, opulent, rich.*

Μακεδονία, ας, ἡ. *Macedonia.*

Μακεδονικός, ἡ, ὄν (adj. from Μακεδονία, *Macedonia*). *Macedonian, of or belonging to Macedonia.*

Μακεδών, ὄνος, ὁ. *A Macedonian.*

μακρός, ἄ, ὄν (adj.). *Long.* The forms μακράν, μακρόν, μακρά, are used adverbially in the sense of *far, far off.*

μάλα (adv.). *Very, much, very much; certainly, assuredly.*—Comparative μᾶλλον, *more, rather.* Superlative μάλιστα, *most, especially.*

Μαλέα and Μάλεια, ας, ἡ. *Malëa or Malëa, a promontory in the Peloponnesus.*

μαλθακός, ἡ, ὄν (adj. from μαλθαίω, same as μαλάσσω, *to soften*). *Soft, feeble, enervated, effeminate, of delicate health.*

μᾶλλον (adv., comparative of μάλα). *More, rather.*

μανία, ας, ἡ (from μαίνομαι, *to rave*, 2d aor. ἐμάνην). *Madness, phrensy, insanity.*

μαντικός, ἡ, ὄν (adj. from μάντις, *a soothsayer, a prophet*). *Divining, pertaining to divination.*

MEΘ

The form μαντική (τέχνη being in fact understood) is used in the sense of, *the art of divination, divination, the gift of prophecy.*

Μαντίνεια, ας, ἡ. *Mantinea, a city of Arcadia.*

μάντις, εως, ὁ (from μαίνομαι, *to be inspired, to rave*). *A prophet, a soothsayer.*

Μαράθῶν, ὦνος, ὁ. *Marathon, a village and borough of Attica, where the Persians were defeated by the Greeks.*

μάρτυρ, ὅρος, ὁ and ἡ. *A witness.*

μάσσων, ον (adj.). comparative of μακρός. *Longer, larger.*

μάστιξ, ἴγος, ἡ. *A lash, a scourge, a whip.*

μάταιος, α, ον (adj. from μάτην, *in vain*). *Vain, unprofitable.*

μάχαιρα, ας, ἡ (from μάχη, *a battle*). *A sword.* Primitive meaning, *a knife.*

μάχη, ης, ἡ. *A battle, a fight.*

μαχητικός, ἡ, ὄν (adj. from μάχη, *a battle*). *Pertaining to a battle, addicted to fight, pugnacious, warlike.*

Μεγᾶκλῆς, οὔς, ὁ. *Megacles, a man's name.*

μεγαλήτωρ, ορ (adj. from μέγας, *great*, and ἡτορ, *a heart*). *Magnanimous, high-spirited, courageous.*

μεγᾶλως (adv. from μέγας, *great*). *Greatly, on a great scale, extensively, &c.*

μέγας, μεγάλη, μέγα (adj.). *Great, strong, powerful.* Comparative μείζων, superlative μέγιστος.

μέγιστος, η, ον (adj., superlative of μέγας). *Greatest, strongest, most powerful.*

μέγεθος, εος, τό (from μέγας, *great*). *Greatness, size, magnitude.*

μέθη, ης, ἡ. *Intoxication, inebriety, drunkenness.*

μεθίστημι, fut. μεταστήσω, perf. μεθέστηκα (from μετά, *after*, and ἵστημι, *to place*). *To put in another place, to transfer, to remove.*

—In the middle voice, μεθίσταμαι, *to change one's own place, to remove one's self.*

μεθύω, fut. ὕσω, perf. μεμέθυκα (from μέθυ, wine). To intoxicate, to inebriate.

μείζων, ον (adj., comparative of μέγας). Greater, stronger, more powerful.

μειράκιον, ον, τό (dimin. from μείραξ, a youth). A very young man, a boy, a mere youth.

μείων, ον (adj., comparative of μικρός). Smaller, less.

μέλας, μέλαινα, μέλαν (adj.). Black. μελετάω, ὦ, fut. ἥσω, perf. μεμελέτηκα (from μελέτη, exercise). To pursue, to exercise, to practise.

μελέτη, ης, ἡ. Exercise, training, preparation.

μέλι, ἴτος, τό. Honey.

μέλισσα, ης, ἡ (from μέλι, honey). A bee.

μελιτόεις, όεσσα, όεν, contr. οὗς, οὔσσα, οὖν (adj. from μέλι, honey). Made of honey, honeyed, sweet, agreeable.

μελίφρων, ον (adj. from μέλι, honey, and φρήν, the mind). That delights the mind or soul.

μέλλω, fut. ἥσω, perf. μεμέλληκα. To be about, to intend, to purpose, to delay, to linger.—μέλλω ἵεναι, I am about to go, in Latin, *iturus sum*.—τὸ μέλλον and τὰ μέλλοντα, the future.

Μελπομένη, ης, ἡ. *Melpomēne*, one of the Muses.

Μέμνων, ονος, ό. *Memnon*, a man's name.

μέν, (adv.). *Indeed*. Opposed to *δέ* in the latter part of the clause or sentence. It sometimes is omitted, though *δέ* follows. In translating it is often expressed by a mere emphatic tone of voice, and is only rendered *indeed* when strong opposition is marked.

Μενέλαος, ον, ό. *Menelāus*, brother of *Agamemnon*.

μένω, fut. μενῶ, perf. μεμένηκα, 1st aor. ἔμεινα. To remain, to abide, to remain firm or fixed, to persist.—The perfect middle μέμονα signifies, *I intend, I wish, I desire, I am resolved*.

μέρος, εος, τό. A part.

μέσος, η, ον (adj.). *Middle, in the middle, in the midst, intermediate, &c.*

μετά, a prep. governing the genitive, dative, and accusative.—With the genitive it denotes *with, together with, in company with*.—With the dative, *among, between, in, at, by*.—With the accusative, *after, next after, towards*.—In composition it generally marks change or commutation, and carries with it literally the force of *after*.

μεταβολή, ης, ἡ (from μεταβάλλω, to transpose, to change). Transposition, change.

μέταλλον, ον, τό. A metal.—In the plural, τὰ μέταλλα, mines.

μεταμῶλιος, ον (adj.). Vain, unavailing, useless, idle.

μεταξύ (adv.). *Between*.

Μεταπόντιον, ον, τό. *Metapontum*, a city of Lucania, in lower Italy.

Μέτων, ωνος, ό. *Meton*, a man's name.

μή, a negative particle and conjunction. *Not, lest*.—μή is the conditional or dependant negative, οὐ the absolute one.

Μήδεια, ας, ἡ. *Medēa*, daughter of *Æētes*, king of Colchis.

μηδείς, μηδεμία, μηδέν (from μηδέ, not even, and εἷς, one). *No one, none*.—μηδέν, *nothing*.

μηδέποτε (adv. from μηδέ, not even, and ποτέ, ever). *Never*.

μήδομαι, fut. μῆσομαι (from μῆδος, care, counsel). To plan, to devise, to concern one's self about.

μήκιστος, η, ον (adj. superlative degree, from μήκος, length). *Very long, longest, very tall, very high, tallest, highest*.

μήκος, εος, τό. *Length, height*.

μήλον, ον, τό. *An apple; a sheep*.

μήν, μηνός, ό. A month.

μήν (conj.). *Truly, in truth, indeed, certainly, &c.*

μήνις, ιος, ἡ. *Wrath, anger*.

μηνῦω, fut. ὕσω, perf. μεμήνῡκα. To point out, to indicate, to show, to discover, to make known.

MON

μήτηρ, μητέρα, contr. μητρός, ἡ. *A mother.*
 μίγνυμι, fut. μίξω, perf. μέμιχα. *To mix, to mingle.*
 Μίδας, ου, ὁ. *Midas, an early king of Lydia.*
 μικρός, ἄ, ὄν (adj.). *Small, short, little.*—The neuter μικρόν is often used adverbially, *a little.*
 Μίλων, ωνος, ὁ. *Milo, a celebrated athlete of Crotona.*
 μιμέομαι, οὔμαι, fut. ἴσομαι, perf. μεμίμημαι (from μίμος, an imitator). *To imitate.*
 μισθός, οὔ, ὁ. *Pay, hire, a reward.*
 μισθοφόρος, ου, ὁ (from μισθός, hire, and φέρω, to bear off). *A mercenary, a hired person, a mercenary or hired soldier.*
 μῖσος, εος, τό. *Hatred, enmity.*
 Μιτυλήνη, ης, ἡ. *Mitylēne, a city in the Island of Lesbos.*
 μνᾶ, ᾶς, ἡ, contracted from μνάα, ᾶς. *A mina, a sum, not a coin, equal to 100 drachmæ, and in our currency to \$17 59cts. and over.*—Also a weight.
 μνάομαι, ὤμαι, fut. ἴσομαι, perf. μέμνημαι. *To remember, to recollect, to be mindful of.*—The perf. μέμνημαι often signifies, *I remember*, i. e., *I have remembered and continue to remember.*
 μνῆμα, ᾄτος, τό (from μνάομαι, to remember). *A monument, a memorial.*
 μνήμη, ης, ἡ (from μνάομαι, to remember). *Memory, remembrance.*
 μνημοσύνη, ης, ἡ (from μνήμων, remembering). *Remembrance, memory.*—Also a proper name, *Mnemosyne, mother of the Muses.*
 μνήμων, ου (adj. from μνάομαι, to remember). *That remembers, remembering, mindful.*
 μόλις (adv.). *With difficulty, scarcely.*
 Μολοσσίς, ἰδος, ἡ. *Molossis, a district of Epirus.*
 μονίας, ου, ὁ (from μόνος, alone). *One who lives alone, a solitary.*
 μόνος, η, ου (adj.). *Alone, sole, sol-*

T 2

NAT

itary.—The neuter μόνον is often taken as an adverb, *only, alone, &c.*
 μονοσάνδαλος, ου (adj. from μόνος, alone, and σάνδαλον, a sandal). *Having but one sandal.*
 μόρσιμος, ου (adj. from μόρος, fate). *Fated, fatal, decreed by fate.*
 μορφή, ἥς, ἡ. *A form.*
 μόσχος, ου, ὁ. *A calf, any young animal.*
 Μοῦσα, ης, ἡ. *A muse.*
 μόχθος, ου, ὁ. *Toil, labour, fatigue.*
 μύδρος, ου, ὁ. *A mass of ignited iron.*
 μυελός, οὔ, ὁ. *Marrow.*
 μυθικός, ἡ, ὄν (adj. from μῦθος, a fable). *Fabulous, pertaining to fable.*
 μῦθος, ου, ὁ. *A word, a speech, a story, a fable, a tale, a narrative.*
 μύια, ας, ἡ. *A fly.*
 μυκάομαι, ὤμαι, fut. ἴσομαι, perf. act. μέμῃκα, 2d aor. act. ἐμῡκον. *To roar, to low, to bellow.*
 μυριάς, ἄδος, ἡ (from μυρίος). *The number of ten thousand.*—Also a *myriad.*
 μυρίος, α, ου (adj.). *Manifold, numberless, infinite.*—In the plural, *μυριοί, ten thousand.*
 μύρμηξ, ηκος, ὁ. *An ant.*
 Μυρμιδόνες, ων, οἱ. *The Myrmidones or followers of Achilles.*—Also a name for the people of *Ægina.*
 μύρον, ου, τό. *Perfume; perfumed ointment.*
 μῦς, νός, ὁ. *A mouse.*
 μωρός, ἄ, ὄν (adj.). *Foolish, silly.*—Taken also as a noun, *a fool.*

N.

ναίω. *To inhabit, to dwell in.*
 νᾶμα, ᾄτος, τό (from νάω, to flow). *A stream, a spring, a fountain, a rivulet.*
 Νάξος, ου, ἡ. *Naxos, one of the Greek islands in the Ægean Sea, and sacred to Bacchus.*
 ναός, οὔ, ὁ. *A temple.*
 ναυᾶγέω, ᾷ, fut. ἴσω (from ναυᾶγός, wrecked; and this from ναῦς, a ship, and ἄγω, to break). *To*

suffer shipwreck, to be shipwrecked.

ναύκληρος, ου, ό (from ναῦς, a ship, and κληρος, a lot). A master of a ship.

ναυμαχία, ας, ή (from ναῦς, a ship, and μάχη, a battle). A sea fight, a naval battle.

ναῦς, νεώς, ή. A ship, a vessel.

ναύτης, ου, ό (from ναῦς, a ship).

A seaman, a mariner.

νεανίας, ου, ό (from νέος, young).

A young man, a youth.

Νεάρχος, ου, ό. Nearchus, a man's name.

Νεῖλος, ου, ό. The Nile.

νεκρός, ου, ό. A dead body, a corpse.—Used also as an adjective, dead.

νέκρς, υος, ό. A dead body.

Νέμεα, ας, ή. Nemæa, a region of Argolis in Greece.

νεόδαρτος, ου (adj. from νέος, new, and δαίρω, to slay). Newly skinned, newly taken off.

νέος, α, ου (adj.). New, young, fresh.

Νέστωρ, ορος, ό. Nestor.

νεφέλη, ης, ή (from νέφος, a cloud).

A cloud.—As a proper name, Nephêle, wife of Athamas, king of Thebes.

νέφος, εος, τό. A cloud.

νησιώτης, ου, ό (from νῆσος, an island). An islander.

νῆσος, ου, ή. An island.

νικάω, ω, fut. ήσω, perf. νενίκηκα (from νίκη, victory). To conquer, to be victorious.

νίκη, ης, ή. Victory.

νίπτω, fut. ψω, perf. νένιψα. To wash.

νοέω, ω, fut. ήσω, perf. νενόηκα.

To think, to turn in mind, to reflect, to consider, to perceive.

νομάς, ἄδος, ό (from νομή, pasture).

A Nomad, one who pastures cattle, pasturing, wandering.—In the plural, Νομάδες, ων, οί, Nomādes, wandering tribes, pastoral communities.

νόμος, ου, ό. Law.—Also custom, usage.

νόος, ου, ό, contr. νοῦς, νοῦ. The

mind, the intellect, understanding, reason.

νοσηρός, ά, όν (adj. from νόσος, a disease). Sickly, diseased.

νόσος, ου, ή. A disease, a malady, sickness.

νύκτωρ (adv. from νύξ, night).

By night.

νύμφη, ης, ή. A bride; a nymph.

νῦν (adv.). Now.

νύξ, νυκτός, ή. Night.

νωῖτερος, α, ου (pronom. adj. from νῶϊ, νῶ, we two). Of us both.

Ξ.

Ξανθίππη, ης, ή. Xanthippe, wife of Socrātes.

ξένος, ου, ό. A guest, a stranger, a foreigner.

ξένος, η, ου (adj.). Foreign, strange.

Ξενοφών, ώντος, ό. Xenophon.

Ξέρξης, ου, ό. Xerxes.

ξίφος, εος, τό. A sword.

ξυγκυκᾶω, ω, fut. ήσω, perf. ξυγκυκῆκα (from ξύν, for σύν, together, and κυκᾶω, to mingle).

To stir up, to mix together, to throw into a ferment.

ξύλον, ου, τό. Wood, a piece of wood, a log.

Ο.

ό, ή, τό (article). The.—Often has the force of a pronoun, this, that, his, her, their, &c.—When combined with μέν and δέ, we have ό μέν, the one; ό δέ, the other; so also, τὸ μέν, τὸ δέ, and οί μέν, οί δέ, &c.

ὀβολός, ου, ό. An obolus, a small Athenian coin of bronze, worth between two and three cents.

ὀγδοήκοντα (numeral adj., indeclinable, from ὀγδοος, eighth).

Eighty.

ὀγδοος, όη, οον (adj. from ὀκτώ, eight). The eighth.

ὅδε, ἥδε, τόδε (from ό, ή, τό, and δέ). This.

ὁδός, ου, ή. A way, a road.

ὀδούς, όντος, ό. A tooth, a tusk, a fang.

Ὀδυσσεύς, έως, ό. Ulysses.

ὅθεν (adv.). Whence.

οἶδα, perf. mid. of εἶδω, *I know*.—
ἤδειν, *I knew*.

οἰκέιος, α, ον (adj. from οἶκος, *a house*). Domestic, proper, suitable.—In the plural, οἱ οἰκεῖοι, *relations, relatives*.

οἰκέτης, ον, ὁ (from οἰκέω, *to inhabit*). A member of a family, more commonly, a domestic, a slave.

οἰκέω, ὦ, fut. ἥσω, perf. ὤκηκα (from οἶκος, *a house*). To inhabit, to dwell in.

οἴκημα, ἄτος, τό (from οἰκέω, *to inhabit*). A habitation, a dwelling.

οἴκησις, εως, ἡ (from οἰκέω, *to inhabit*). An inhabiting, a dwelling in a place.—Also, a habitation, a dwelling.

οἴκῖα, ας, ἡ (from οἶκος, *a house*). A dwelling, an abode.

οἶκος, ου, ὁ. A house.—Old dative, οἶκοι, taken adverbially, *at home*.

οἰκτεῖρω, fut. οἰκτερώ, perf. ὤκτηκα (from οἶκος, *compassion*). To pity, to commiserate, to compassionate.

οἶκτος, ου, ὁ (from οἶ, *oh!*). Compassion, pity, commiseration.

οἰκτρός, ἅ, ὅν (adj. from οἶκτος, *compassion*). Lamentable, piteous, wretched.

οἶνος, ου, ὁ. Wine.

οἴομαι and οἶμαι, fut. οἴησομαι, perf. ὤημαι. To think, to suppose.

ὀϊστός, οῦ, ὁ. An arrow, a dart.

ὀκτακόσιοι, αι, α (numeral adj.). Eight hundred.

ὀκτώ (numeral adj., indeclinable). Eight.

ὀλβος, ου, ὁ. Prosperity, wealth.

ὀλέθρος, ου, ὁ (from ὀλλῦμι, *to destroy*). Destruction, ruin.

ὀλῆγος, η, ον (adj.). Small, few.

ὅλος, η, ον (adj.). The whole.

Ὀλυμπιάς, ἄδος, ἡ. An Olympiad, a space of four years.—An Olympic contest, an Olympic victory, i. e., a contest or victory at the Olympic Games.

Ὀλύμπιος, α, ον (adj.). Olympic.

Ὀλυμπός, ου, ὁ. Olympus, a cele-

brated mountain on the coast of Thessaly, the fabled seat of the Grecian gods.

ὄμβρος, ου, ὁ. A shower, rain.

Ὅμηρος, ου, ὁ. Homer.

ὄμηρος, α, ον (adj. from ὅμοῦ, *together*, and ἄρω, *to fit*). Joined together, united, accordant.

ὄμηρος, ου, ὁ and ἡ. A hostage.

ὀμίλῃω, ὦ, fut. ἥσω, perf. ὠμίληκα (from ὄμιλος, *a gathering*). To associate with, to be conversant with, to hold intercourse with.

ὀμίλια, ας, ἡ (from ὄμιλος). Intercourse, conversation.

ὄμιλος, ου, ὁ. A gathering, a crowd, a throng.

ὄμμα, ατος, τό (from ὀπτομαι, perf. ὤμμαι, *to see*). The eye, an eye.

ὅμοιος, α, ον (adj. from ὁμός, *like*). Alike, similar.

ὁμοίως (adv. from ὅμοιος). In like manner.

ὁμῶς (adv. from ὁμός, *united*). Together.

ὀνήνῃμι, fut. ὀνήσω, perf. ὤνηκα. To aid, to profit.

ὄνομα, ἄτος, τό. A name.

ὀνομάζω, fut. ἄσω, perf. ὠνόμακα (from ὄνομα, *a name*). To name.

ὀνομαστός, ἡ, ὅν (adj. from ὀνομάζω, *to name*). Famous, renowned, having a distinguished name

ὄνος, ου, ὁ. An ass.

ὄνυξ, ὕχος, ὁ. A nail, a claw.

ὀξύδρομος, ον (adj. from ὀξύς, *swift*, and δρόμος, *a course*). Swift of foot, fleet.

ὀξύς, εἶα, ὅ (adj.). Sharp, keen, acid, tart; swift, fleet.

ὀξύστομος, ον (adj. from ὀξύς, *sharp*, and στόμα, *a mouth*). Sharp-mouthed, having pointed or beaked mouths.

ὀπλίτης, ου, ὁ (from ὅπλον). A heavy-armed soldier.

ὀπλομαχέω, ὦ, fut. ἥσω, perf. ὠπλομάχηκα (from ὅπλομαχος, *an armed warrior or soldier*). To contend in arms, to wield arms, to practise the use of arms.

ὅπλον, ου, τό. A weapon.—In the plural, τὰ ὅπλα, *arms*.

ὄπτομαι, fut. ὄψομαι, perf. ὤμμαι.

To see, to behold.

ὄρᾱω, ὦ, fut. ᾠσω, perf. ὠρᾱκα, and with reduplication, ἐὼρᾱκα. To see.

ὄργανον, ον, τό. An instrument, an engine, a machine; an organ.

ὀργή, ἥς, ἡ. Anger, rage.

ὀρέγω, fut. ξω, perf. ὤρεχα. To stretch out, to extend.—In the middle voice (with the genitive), to desire, i. e., with outstretched hands.

ὀρθός, ἡ, ὄν (adj.). Straight, right.

ὀρθῶς (adv. from ὀρθός). Rightly.

ὀρίζω, fut. ἴσω, perf. ὠρίκα (from ὅρος, a limit). To limit, to define, to prescribe, to appoint.

ὀρκος, ον, ὁ. An oath.

ὄρνις, ἴθος, ὁ and ἡ. A bird.

ὄρος, εος, τό. A mountain.

ὀρρώδια, ας, ἡ. Fear, terror.

Ὀρτυγία, ας, ἡ. Ortygia, an island, on which a part of ancient Syracuse was built.

ὀρνιξ, ὕκος, ὁ. A quail.

Ὀρφεύς, ἑως, ὁ. Orpheus.

ὅς, ἡ, ὅ (pron.). Who, which.

ὀσμή, ἥς, ἡ (from ὀζω, to emit a smell). A smell, a perfume.

ὅσος, ὅση, ὅσον (pron.). As much, how great, as great as, as much as.—Opposed often to τοσοῦτος.

ὅσπερ, ἥπερ, ὅπερ (from ὅς and περ). Whoever, whichever, whatsoever.

Ὀσσα, ἥς, ἡ. Ossa, a mountain of Thessaly, near Olympus.

ὀστέον, ἑόν, τό, contr. ὀστοῦν, ὀστοῦ. A bone.

ὅστις, ἥτις, ὅτι (pron. from ὅς and τίς). Whoever.

ὅταν (conj.). When, whenever.

ὅτε (adv. and conj.). When, at times.

ὅτι (conj.). That, because.

οὐ, οὐκ, οὐχ (neg. adv.). Not.—Οὐ is used before a consonant; οὐχ before an aspirated vowel; οὐκ before a smooth vowel.

οὐδέ (conj. from οὐ, not, and δέ).

Not even, not, neither, nor.

οὐδεῖς, οὐδεμία, οὐδέν (adj. from

οὐδέ, not even, and εἷς, one). No one, none.—οὐδέν, nothing.

οὐδέποτε (adv. from οὐδέ, not even, and ποτέ, ever). Never.

οὐδέτερος, α, ον (adj. from οὐδέ, neither, and ἕτερος, the other). Neither of the two.

οὐκοῦν (adv. from οὐκ, not, and οὖν, then). Therefore, then.—As an interrogative, not therefore?

οὐπώποτε (adv. from οὐπω, not yet, and ποτέ, ever). Never as yet, never.

οὐρά, ἄς, ἡ. A tail.

Οὐρανία, ας, ἡ (from οὐρανός, heaven). Urania, one of the nine Muses, who presided over astronomy.

οὐράνιος, α, ον (adj. from οὐρανός, heaven). Heavenly, of or belonging to heaven.

οὐρανός, οὔ, ὁ. Heaven.

οὐς, ὠτός, τό. An ear.

οὔτε (conj.). Neither, nor.

οὗτος, αὕτη, τοῦτο (pron.). This, that.

ὀφθαλμός, οὔ, ὁ (from ὀπτομαι, to see). An eye.

ὄφις, εως, ὁ. A serpent, a snake.

ὄψις, εως, ἡ (from ὀπτομαι, to see). Sight, a seeing.

Π.

πάθος, εος, τό (from πάσχω, to suffer, 2d aor. ἔπαθον). Suffering, misfortune; a passion, affection, feeling.

Παιάν, ἄνος, ὁ. Pæan, the name of a deity, the god of medicine.—A name of Apollo; a pæan, a hymn of victory.

παιδεία, ας, ἡ (from παιδεύω, to instruct). Education, instruction.

παιδίον, ον, τό (dim. from παῖς, a child). A child, a young child, a little boy.

παῖς, παιδός, ὁ. A child, a boy.—ἡ παῖς, a girl.

παλαιός, ἅ, ὄν (adj. from πάλαι, formerly). Old, ancient.—Adverbially, τὸ παλαιόν, anciently, in early times, long ago.

παλαίω, fut. αἰσω, perf. πεπάλαικα

(from *πάλη*, *wrestling*). *To wrestle, to contend.*

καλίμπαις, *παιδος*, *ὁ* and *ἡ* (adj.).

One who is in second childhood.

πάλιν (adv.). *Again, back.*

παλτόν, *οὔ*, *τό* (from *πάλω*, *to brandish, to hurl*). *A javelin, a dart.*

Πάν, *ἄνός*, *ὁ*. *Pan, the god of shepherds, &c.*

πανάγιος, *α*, *ον* (adj. from *πᾶς*, *all*, and *ἅγιος*, *holy*). *All pure, perfectly pure, all-holy.*

πανόπτης, *ον*, *ὁ* (from *πᾶς*, *all*, and *ὀπτομαι*, *to see*). *He that seeth all, all-seeing.*

παντοδαπός, *ἡ*, *ὄν* (adj. from *πᾶς*, *all*, and a suffix). *Of every kind, manifold, various.*

παντοῖος, *α*, *ον* (adj. from *πᾶς*, *all*). *Of every kind, various.*

πάντοτε (adv. from *πᾶς*, *all*). *Always, at all times, continually.*

πάνν (adv.). *Very much, very, altogether.*

παρά, prep. governing the genitive, dative, and accusative. With the genitive it denotes *from, of, on the part of*.—With the dative, *at, by, with, near*.—With an accusative, *to, unto, during, throughout, contrary to, &c.*

παραγίγνομαι, fut. *παραγενήσομαι*, perf. *παραγεγένημαι* (from *παρά*, *by*, and *γίγνομαι*, *to be*). *To be present at, to arrive at.*

παραδίδωμι, fut. *παραδώσω*, perf. *παραδέδωκα* (from *παρά*, *to*, and *δίδωμι*, *to give*). *To consign, to deliver up, to transmit.*

παραμυθία, *ας*, *ἡ* (from *παραμυθέομαι*, *to encourage*). *Encouragement, consolation.*

παρασάγγης, *ον*, *ὁ*. *A parasang, a Persian measure of distance, equal to about four English miles.*

παρτρέχω, fut. *παρθρέζομαι* and *παρδραμοῦμαι*, perf. *παρδεδράμηκα*, 2d aor. *παρέδρᾶμον* (from *παρά*, *by or to*, and *τρέχω*, *to run*). *To run by, to run to or towards; to outstrip, to escape.*

παρεγγυᾶω, *ᾶ*, fut. *ἥσω*, perf. *παρεγγένηκα* (from *παρεγγῆ*, *the*

act of passing a word of command). *To hand over, to pass from one to another; to excite, to exhort, to encourage.*

πᾶρειμι, fut. *παρέσομαι* (from *παρά*, *by*, and *εἰμι*, *to be*). *To be present.*

πᾶρειμι, fut. *παρείσομαι*, perf. *πᾶρεια* (from *παρά*, *to*, and *εἰμι*, *to go*). *To approach, to come near.*

παρηΐς, *ἰδος*, *ἡ* (from *παρά*, *at the side of*). *A cheek.*

παρθένος, *ον*, *ἡ*. *A virgin.*

πάροδος, *ον*, *ἡ* (from *παρά*, *unto or by*, and *ὁδός*, *a way*). *A passage by, a path, a parade.*

Πάρος, *ον*, *ἡ*. *Paros, one of the Cyclādes.*

πᾶς, *πᾶσα*, *πᾶν* (adj.). *Every, all.*

πατήρ, *πατέρος*, contr. *πατρός*, *ὁ*. *A father.*

πατρίς, *ἰδος*, *ἡ* (from *πατήρ*, *a father*). *One's father-land, a native country.*

Πάτροκλος, *ον*, *ὁ*. *Patrōclus, a Grecian chief at the siege of Troy, and friend of Achilles.*

παύω, fut. *παύσω*, perf. *πέπαυκα*. *To cause to cease, to restrain.*—In the middle voice, *to cause one's self to cease, to cease.*

πεδινός, *ἡ*, *ὄν* (adj. from *πεδῖον*, *a plain*). *Level, even.*

πεδῖον, *ον*, *τό* (from *πέδον*, *ground*). *A plain.*

πείθω, fut. *πείσω*, perf. *πέπεικα*, perf. mid. *πέποιθα*. *To persuade.*—In the middle voice, *to obey, to acquiesce*, i. e., *to persuade one's self to follow the bidding or direction of another.*

πειθῶ, *ός*, contr. *οὗς*, *ἡ*. *Persuasion.*

πείρα, *ας*, *ἡ*. *An attempt, a trial.*

Πειραιεύς, *έως*, *ὁ*. *Piræus, the main harbour of Athens.*

πέλαγος, *εος*, *τό*. *The sea.*

πέλας (adv.). *Near.*

πελειάς, *άδος*, *ἡ*. *A dove, a wood-pigeon.*

πέλεκυς, *έως*, *ὁ*. *An axe.*

Πελίας, *ον*, *ὁ*. *Pelias, a king of Thessaly.*

Πελοποννησιᾱκός, *ἡ*, *ὄν* (adjective

from Πελοπόννησος). *Peloponnesian*.

Πελοπόννησος, ον, ἡ. *The Peloponnesus, Greece below the isthmus of Corinth.*

Πέλοψ, ὄπος, ὁ. *Pelops, son of Tantalus.*

πελταστής, οὐ, ὁ (from πέλτη, a light shield). *A targeteer.*

πέμπτος, η, ον (adj.). *Fifth.*

πέμπω, fut. ψω, perf. πέπομφα, perf. mid. πέπομπα. *To send, to throw.*

Πενθεύς, ἑως, ὁ. *Pentheus, king of Thebes, torn in pieces by the Bacchantes.*

πένθος, εος, τό. *Grief, sorrow, misfortune, suffering.*

πενία, ας, ἡ (from πένης, a poor man). *Poverty.*

πεντακισχιλιοστός, ἡ, ὄν (numeral adj. from πεντακισχίλιοι, five thousand). *The five thousandth.*

πεντακόσιοι, αι, α (numeral adj.). *Five hundred.*

πενταπλόος, ὅη, ὄον, contr. οὐς, ἡ, οὖν (adj.). *Five-fold.*

πέντε (numeral adj., indeclinable). *Five.*

πεντήκοντα (numeral adj., indeclinable). *Fifty.*

πεντηκοντήρ, ἥρος, ὁ (from πεντήκοντα, fifty). *A commander of fifty men.*

πέπερι, εως, τό. *Pepper.*

πέριδος, ἱκος, ὁ and ἡ. *A partridge.*

περί, prep. governing genitive, dative, and accusative.—The fundamental meaning is *above*, the secondary and more common one *about, around*. With the genitive it signifies *about, concerning, of, on account of*.—With the dative, *about*.—With the accusative, *around, round about, near, against, towards, &c.* In composition it has the force of *about, around, over*, and frequently adds strength to the simple word, in which case it has its primitive force of *above, superior to, greater than*.

περίδολος, ον, ὁ (from περιβάλλω, to throw around). *An enclosure, a circuit.*

Περικλῆς, ἑως, ὁ. *Pericles, an illustrious leader and statesman of Athens.*

περίλυπος, ον (adj. from περί, above, and λύπη, sorrow). *Very sorrowful, sorely grieved.*

περισκοπέω, ὦ, fut. ἥσω, perf. περιεσκόπηκα (from περί, around, and σκοπέω, to look). *To look around, to survey.*

περιστέλλω, fut. στέλλω, perf. περιέσταλκα (from περί, around, and στέλλω, to send.) *To cover, to conceal; to decorate, to attire.*

περιτίθημι, fut. θήσω, perf. περιτέθεικα (from περί, around, and τίθημι, to place). *To place around, to put on, to attire.*

Περσεύς, ἑως, ὁ. *Perseus, a famous hero, who destroyed the Gorgon Medusa.*

Πέρσης, ον, ὁ. *A Persian.*

Περσικός, ἡ, ὄν (adj.). *Persian.*

πέτρα, ας, ἡ. *A rock, a stone.*

πηγή, ἡς, ἡ. *A fountain.*

πήδημα, ἄτος, τό (from πηδάω, to leap). *A leap, a bound.*

πηρῶ, ὦ, fut. ὦσω, perf. πεπήρωκα (from πηρός, mutilated). *To mutilate, to maim, to deprive of.*

πῆχυς, εως, ὁ. *An elbow, a cubit, an ell.*

πίθος, ον, ὁ. *A cask, a tub, a jar.*

πικρός, ἄ, ὄν (adj.). *Bitter; painful.*

πῖμπλημι, fut. ἥσω, perf. πέπληκα, perf. pass. πέπλησμαι. *To fill.*

πινᾶκίς, ἱδος, ἡ (dimin. from πίναξ, a board). *A tablet.*

πίνω, fut. πώσω, perf. πέπωκα, 2d aor. ἔπιον. *To drink.*

πίπτω, fut. πτώσω, perf. πέπτωκα, 2d aor. ἔπεσον. *To fall, to perish.*

πιστεύω, fut. εὔσω, perf. πεπίστευκα (from πίστις, belief). *To trust, to confide, to believe.*

πιστός, ἡ, ὄν (adj.). *Credible, true; faithful, trustworthy.*

πίτυς, ὕος, ἡ. *A pine-tree.*

πλακόεις, ὅεσσα, ὄεν, contr. οὐς, οὔσσα, οὖν (adj.). *Broad, flat.*—Often used as a substantive, a cake, but then ἄρτος is understood.

πλανᾶω, ὦ, fut. ἥσω, perf. πεπλά-

νηκα. *To cause to wander, to lead astray.*—In the middle voice, *to cause one's self to wander, to wander, to roam.*

πλαῖξ, ἄκος, ἡ. *A board, a plank, a table; a plain, a flat region.*—In this latter sense applied to the Thracian Chersonese by the poets.

πλαστικός, ἡ, ὄν (adj. from πλάσσω, *to mould*). *Plastic.*—πλαστική, ἡς, ἡ, as a substantive, with τέχνη understood, *the plastic art.*

πλατύς, εἶα, ὅ (adj.). *Broad, flat.* Πλειάς, ἄδος, ἡ. *A Pleiad.*—Πλειᾶδες, ὧν, αἱ, *the Pleiades*, a cluster of stars, fabled to have been originally daughters of Atlas.

πλείστος, η, ὄν (adj., superlative of πολύς). *Most, greatest, &c.*

πλείων, ὄν (adj., comparative of πολύς). *More, greater, &c.*

πλεονεξία, ας, ἡ (from πλέον, *more*, and ἔχω, *to have*). *Cupidity, covetousness, avarice, ambition.*—Literally, *the desire of having more.*

πλευρά, ας, ἡ. *The side; a rib.*

πλέω, fut. πλεύσω, perf. πέπλευκα. *To sail.*

πλέω, fut. πλήσω, perf. πέπληκα. *To fill.*

πλέων, ὄν (adj., an Ionic and Attic form, except in the contracted cases for πλείων). *More, greater.*

πληγή, ἡς, ἡ (from πλήσσω, *to strike*). *A blow, a wound.*

πλήθος, εος, τό. *A multitude, an abundance, a great number.*

πλήν (adv.). *Except, but, besides.*

πλήρης, ες (adj. from πλέω, *to fill*). *Full.*

πλήσσω, fut. πλήξω, perf. πέπληχα, 2d aor. ἐπληγον. *To strike, to wound.*

πλοῖον, ὄν, τό (from πλέω, *to sail*). *A ship, a vessel.*

πλόος, ὄον, contr. οὖς, οὖ, ὄ (from πλέω, *to sail*). *Navigation, a voyage.*

πλουτέω, ὦ, fut. ἤσω, perf. πεπλούτηκα (from πλοῦτος, *wealth*). *To be rich.*

πλουτίζω, fut. ἴσω, perf. πεπλούτι-

κα (from πλοῦτος, *wealth*). *To enrich, to make rich.*

πλοῦτος, ὄν, ὄ. *Wealth, riches.*

Πλούτων, ὠνος, ὄ. *Pluto*, god of the lower world.

ποιέω, ὦ, fut. ἤσω, perf. πεποίηκα. *To make, to do, to prepare, to perform.*

ποίη, ης, ἡ. *An herb, grass.*

ποιήεις, ἥεσσα, ἥεν (adj. from ποίη, *grass*). *Grassy, verdant.*

ποίημα, ατος, τό (from ποιέω, *to make*). *A poem.*

ποιητής, οὔ, ὄ (from ποιέω, *to make*). *A poet.*—The derivation of this word and the preceding has reference to the exercise of imagination, i. e., the *making* or *creating* of poetic imagery.

ποικίλος, η, ὄν (adj.). *Variegated, diversified, varied, differing.*

ποιμήν, ἑνος, ὄ. *A shepherd.*

ποίμνη, ης, ἡ. *A flock, a herd.*

πολέμαρχος, ὄν, ὄ (from πόλεμος, *war*, and ἄρχω, *to command*). *A polemarch.* Original meaning, *a general commanding an army in the field.* At Lacedæmon it retained its military meaning, and denoted a commander of 400 men; while at Athens the title was eventually applied to a civil magistrate, who took cognizance of all cases affecting the μέτοικοι, or "sojourners."

πολεμέω, ὦ, fut. ἤσω, perf. πεπολέμηκα (from πόλεμος, *war*). *To wage war, to carry on war, to be at war with, to be engaged in war.*

πολεμικός, ἡ, ὄν (adj. from πόλεμος, *war*). *Warlike.*

πολέμιος, α, ὄν (adj. from πόλεμος, *war*). *Warlike; more commonly, hostile.*—As a substantive, πολέμιος, ὄν, ὄ, *an enemy*; οἱ πολέμιοι, *the enemy*. The term πολέμιος means an open or public enemy, but ἐχθρός, a private and bitter one.

πόλεμος, ὄν, ὄ. *War.*

πόλις, εως, ἡ. *A state, a city.*

πολίτης, ὄν, ὄ (from πόλις, *a city*). *A citizen.*

πολλάκις (adv.). *Often, frequently.*
 πολάνθρωπος, ον (adj. from πολύς,
 many, and ἄνθρωπος, a man).
Populous.

Πολυδάμας, αντος, ὁ. *Polydāmas,*
 a Trojan warrior.

πολυίδμων, ον (adj. from πολύς,
 much, and ἰδμων, knowing). *Very*
learned, learned, very skilful.

Πολυκράτης, εος, ὁ. *Polycrātes,* a
 tyrant of Samos.

πολυμᾶθής, ἐς (adj. from πολύς,
 much, and μαθαίνω, to learn).
Very learned, learned, knowing
many things.

Πολύμνια, ας, ἡ. *Polymnīa,* or
Polyhymnīa, one of the Muses.
 She presided over singing.

πολυνόμματος, ον (adj. from πολύς,
 many, and ὄμμα, an eye). *Many-*
eyed.

πολύπους, ουν, gen. πολύποδος,
 &c. (adj. from πολύς, many, and
 πούς, a foot). *Having many feet.*
 —As a substantive, πολύπους,
 οδος, ὁ and ἡ, a *polypus.*

πολύς, πολλή, πολύ (adj.). *Much,*
many, great, large.—οἱ πολλοί,
 the multitude, the many.—τὰ
 πολλά and τὸ πολύ, taken ad-
 verbially, for the most part.—
 Comparative πλείων and πλείων,
 superlative πλείστος.

πολύτιμος, ον (adj. from πολύς,
 much, and τίμη, value or honour).
Of great value, precious; highly
honoured.

πόνηρός, ἅ, ὅν (adj. from πόνος,
 toil). *Wretched, evil, wicked.*

πόνος, ον, ὁ (from πένομαι, to toil,
 perf. mid. πέπονα). *Toil, labour,*
wretchedness, misery.

πόντος, ον, ὁ. *The deep, the ocean,*
the sea.

πορεία, ας, ἡ (from πορεύω, to cause
 to go). *A journey, a route, a de-*
parture, a going, a way.

πορεύω, fut. εὔσω, perf. πεπόρευκα
 (from πόρος, a passage). *To*
cause to go, to convey, to trans-
port.—In the middle voice, to
 go, i. e., to cause one's self to
 go.

πόρρωθεν (adv. from πόρρω, far

off). *From afar, from a dis-*
tance.

πορφύρεος, ἑα, εον, contr. οὔς, ᾶ,
 οὖν (adj. from πορφύρα, purple
 or crimson colour). *Purple,*
crimson.

πορφύρις, ἰδος, ἡ (from πορφύρα,
 purple or crimson colour). *A*
purple garment.

Ποσειδών, ὄνος, ὁ. *Neptune,* god
 of the sea.

πόσις, εως, ὁ. *A husband.*

ποταμός, οὔ, ὁ. *A river.*

πότε (adv.). *As an interrogative,*
when? at what time?—Not in-
terrogative, on a certain time,
once, ever.

ποτήριον, ον, τό (from ποτήρ, a
 cup). *A cup, a goblet.*

πότνιος, α, ον (adj.). *Revered, au-*
gust.—As a substantive, ποτνία,
 ας, ἡ, a sovereign, a mistress.

ποτόν, οὔ, τό. *Drink.*

πότος, ον, ὁ. *The act of drinking.*

ποῦ (adv.). *With the circumflex,*
interrogative, where?—Without
any accent, indefinite, anywhere,
somewhere.

πούς, ποδός, ὁ. *A foot.*

πράγμα, ἄτος, τό (from πράσσω, to
 make). *A deed, an act, an affair,*
a business, a thing.

πρακτικός, ἡ, ὅν (adj. from πράσσω,
 to make). *Capable of making*
or effecting, practical, efficient,
active.

πραῖξις, εως, ἡ (from πράσσω, to
 make). *An action, a deed.*

πράσσω, fut. ξω, perf. πέπρωχα,
 perf. mid. πέπρωγα, 2d aor. ἐπρά-
 γον. *To make, to do, to act, to*
accomplish, to effect.

πρέσβυς, εως, ὁ. *An old man; an*
ambassador.

Πρίᾱμος, ον, ὁ. *Priam,* king of
 Troy.

πρό, prep. governing the genitive
 only. *Primary signification, be-*
fore.—Said of place, *before, in*
front of.—Of time, *before, prior*
to.—Of the occasion or cause,
for, on account of, because of.—
 Said of preference, excellence,
 or eminence, *before, more than,*

rather than.—Said of one thing or person taking the place of another, *for, in the place of.*—In composition, *before, for, instead of, in front of, &c.*

πρόβατον, ον, τό. *A sheep.*—Properly, any *four-footed animal*, especially a domestic one.

πρόγονος, ον, ό (from πρό, *before*, and γίγνομαι, *to be*; perf. mid. γέγονα). *An ancestor, a forefather.*

προδότης, ον, ό (from πρό, *before*, and δίδωμι, *to give*). *A traitor, a betrayer.*

πρόθυμος, ον (adj. from πρό, *before*, and θυμός, *spirit*). *Willing, eager, ready.*

προκατακλίνω, fut. κλινῶ, perf. προκατακέκλικα (from πρό, *before*, κατά, *down*, and κλίνω, *to cause to recline or lie*). *To give one a seat on a couch before another.*—In the middle voice, *to take a higher seat at a table, to recline at table on a couch before another.*

Πρόκνη, ης, ή. *Procne*, daughter of Pandion, king of Athens, changed into a swallow.

προλέγω, fut. ξω, perf. προλέλοχα (from πρό, *before*, and λέγω, *to say*). *To foretell, to predict.*

προμετωπίδιον, ον, τό (from πρό, *before*, and μέτωπον, *the forehead or front*). *A frontlet, a piece of armour for a horse's front or brow.*—Also a *forehead-band*, an ornament for the head, either of man or animal.

Προμηθεύς, έως, ό. *Promētheus*.

Πρόξενος, ον, ό. *Proxēnus*, one of the Greek generals in the army of the younger Cyrus.

πρός, prep. governing the genitive, dative, and accusative.—With the genitive, *from, of, for the sake of, on account of, in respect to*, and in oaths *by*.—With the dative, *in addition to, besides, with or before*.—With the accusative, *to, towards, against, with reference to, in comparison with, &c.* In composition, it generally sig-

nifies *in addition to, over and above, besides*; and often, *like-wise, against, unto, &c.*

προσαγορεύω, εύσω, perf. προσήγορευκα (from πρόσ, *unto*, and ἀγορεύω, *to speak*). *To address, to accost, to salute by name, to salute.*

προσάγω, fut. ξω, perf. προσήχα (from πρόσ, *unto*, and ἄγω, *to lead*). *To lead to, to admit, to introduce, to apply, to adjoin.*

προσαρτᾶω, ᾶ, fut. ήσω, perf. προσήρηκα (from πρόσ, *unto*, and ἄρτᾶω, *to join*). *To attach to, to connect, to unite.*

προσηγορία, ας, ή (from προσαγορεύω, *to salute*). *An accosting, an addressing, a name, an epithet.*

πρόσθιος, α, ον (adj. from πρόσθε, *before*). *Anterior, fore, in front of.*

προστάτης, ον, ό (from πρό, *before*, and ἵστημι, *to place*). *An overseer, a superintendent, a governor.*

προστάττω or προστάσσω, fut. ξω, perf. προστέταχα (from πρόσ, *in addition*, and τάσσω, *to order or enjoin*). *To ordain farther, to enjoin in addition, to order strictly.*

πρόσωπον, ον, τό (from πρόσ, *to or towards*, and ὤψ, *the eye*). *The countenance, the face, the brow, the forehead.*

πρότερος, α, ον (adj., comparative degree from πρό, *before*). *Prior, before, previous to, preceding, earlier.*—The neuter πρότερον is taken adverbially, *before, previously, sooner.*

προφήτης, ον, ό (from πρό, *before*, and φημί, *to say*). *A prophet, a seer, a soothsayer, a diviner.*

προφήτις, ιδος, ή. *A prophetess, a female soothsayer or diviner.*

πρύμνη, ης, ή. *The stern of a ship.*

πρωίος, α, ον (adj. from πρωί, *early*). *Early, early in the morning.*

πρώρα, ας, ή. *The prow of a ship.*

Πρωτεύς, έως, ό. *Proteus*, a sea-god, who could transform himself into all kinds of shapes.

πρωτεύω, fut. εὔσω, perf. πεπρώτευκα (from πρῶτος, first). *To be the first, to excel.*

πρῶτος, η, ον (adj., superlative degree from πρό, before). *The first.* τὸ πρῶτον and τὰ πρῶτα, taken adverbially, *at first, in the first place, principally.*

πτερόν, οὔ, τό. *A wing.*

πτέρυξ, ὕγος, ἥ (from πτερόν, a wing). *A plume, a wing, a pinion.*

Πτολεμαῖος, ον, ό. *Ptolēmy.*

πτωχός, ἥ, όν (adj. from πτώσσω, to crouch or creep). *Poor, wretched.* As a substantive, πτωχός, οὔ, ό, a beggar.

Πυγμαῖοι, ων, οί. *The Pygmies, a race of small size, fabled to have been engaged in frequent warfare with the cranes.*

Πυθαγόρας, ον, ό. *Pythagōras, a celebrated Grecian philosopher.*

Πυλάδης, ον, ό. *Pylādes, the friend of Orestes.*

πύλη, ης, ἥ. *A gate.*—In the plural, it often signifies *a pass.*

πυλωρός, οὔ, ό (from πύλη, a gate, and ὥρα, care). *A doorkeeper.*

πῦρ, πῦρός, τό. *Fire.*

πυράμις, ἴδος, ἥ. *A pyramid.*

Πυριφλεγέθων, οντος, ό (from πῦρ, fire, and φλέγω, to burn). *Pyriphlegēthon, a river of fire in the lower world.*

Πύρρος, ον, ό. *Pyrrhus, king of Epirus.*

Πῶρος, ον, ό. *Pōrus, a king of part of India, conquered by Alexander.*

πῶς (adv.). With the circumflex it is interrogative, *how? in what way?* Without the accent it is indefinite, *any how, in any way, somehow.*

πῶν, εος, τό (from πάω, to feed). *A herd, a flock.*

P.

ράβδος, ον, ἥ. *A staff, a rod.*

Ῥαδάμανθυς, υος, ό. *Rhadamanthus, one of the judges in the lower world.*

ῥάδιος, α, ον (adj.). *Easy.* Comparative ῥάων, superlative ῥᾶστος.

ῥεῦμα, ατος, τό (from ῥέω, to flow). *A stream.*

ῥήτωρ, ορος, ό (from ῥέω, to speak). *An orator, a rhetorician.*

ρίζα, ης, ἥ. *A root.*

ρίπτω, fut. ψω, perf. ἐρρίφα. *To fling, to throw, to hurl, to throw or cast away.*

Ῥόδιος, α, ον (adj. from Ῥόδος, Rhodes). *Rhodian, of or belonging to Rhodes.*

ρόδον, ον, τό. *A rose.*

ρόπαλον, ον, τό. *A club.*

Ῥωμαῖος, α, ον (adj. from Ῥώμη, Rome). *Roman, of or belonging to Rome.*

Ῥώμη, ης, ἥ. *Rome.*

Σ.

σαλαμάνδρα, ας, ἥ. *A salamander.*

Σαλμωνεύς, έως, ό. *Salmonēus, a king of Elis.*

σάλπιγξ, ιγγος, ἥ. *A trumpet.*

Σαρδανάπαλλος, ον, ό. *Sardanapālus, an effeminate king of Assyria.*

σάρισσα, ης, ἥ. *A sarissa, a long Macedonian lance or pike.*

σάρξ, σαρκός, ἥ. *Flesh, a piece of flesh.*

σατραπης, ον, ό. *A satrap, a title for a viceroy, or governor of a province among the ancient Persians.*

σεαυτοῦ, ἧς (reflexive pronoun). *Of thyself, &c.* Vid. page 109.

Σειρήν, ἦνος, ό. *A Siren.*

σεισμός, οὔ, ό (from σείω, to shake). *An earthquake.*

έλας, αος, τό. *Light, splendour, brilliancy, brightness.*

σελήνη, ης, ἥ. *The moon.*

σεμνός, ἥ, όν (adj. from σέβω, to adore, to worship). *Venerable, revered, holy.*

σημεῖον, ον, τό (from σῆμα, a sign). *A sign, a proof.*

σιγᾶω, ᾶ, fut. ἥσω, perf. σεσίγηκα (from σιγή, silence). *To be silent, to keep silence.* Vid. σιωπάω.

σιγή, ης, ἥ. *Silence.*

σιδήρεος, έα, εον, contr. οὔς, ᾶ, οὖν (adj. from σίδηρος, iron). *Of iron.*

σίδηρος, ον, ό. *Iron.*

Σικελία, ας, ἡ. *Sicily.*
 σίνηπι, ιος, τό. *Mustard.*
 σιτίσις, εως, ἡ (from σιτίζω, to feed).

Feeding, support, nourishing, maintaining.

σῖτος, ου, ό. *Wheat.*—In the plural, τὰ σῖτα.

σιωπάω, ὦ, fut. ἤσω, perf. σεσιώπηκα (from σιωπή, silence). *To remain silent, to be silent.* Strictly speaking, σιωπάω is like *sileo* in Latin, to remain or continue silent; and σιγάω, like *taceo*, to become silent, after having just spoken.

σκελος, εος, τό. *A leg.*

σκηνή, ἥς, ἡ. *A tent, a stage, a scene.*

σκῆπτρον, ου, τό (from σκῆπτω, to lean upon). *Primitive meaning, a staff. Ordinary meaning, a sceptre.*

σκιά, ας, ἡ. *A shadow, a shade.*

σκοτεινός, ἡ, όν (adj. from σκότος, darkness). *Dark, obscure.*

σκοτίος, α, ου (adj. from σκότος, darkness). *Dark, obscure.*

σκότος, εος, τό, and also σκότος, ου, ό. *Darkness.*

Σόλῳμοι, ων, οί. *The Solymi, a people of Lycia, in Asia Minor.*

Σόλων, ωνος, ό. *Solon, the celebrated legislator of the Athenians.*

σός, σή, σόν (pronom. adj. from σύ, thou). *Thine, thy.*

σοφία, ας, ἡ (from σοφός, wise). *Wisdom.*

σοφός, ἡ, όν (adj.). *Wise.*

σπάνις, εως, ἡ (from σπανός, scarce). *Want, indigence, scarcity.*

σπείρω, fut. σπερῶ, perf. ἔσπαρκα. *To sow, to scatter seed, to scatter.*

σπέρμα, ἄτος, τό (from σπείρω, to sow). *Seed, grain.*

σπλάγχχνον, ου, τό. *Vitals, entrails.*

σπουδαίος, α, ου (adj. from σπουδή, zeal). *Earnest, zealous, worthy.*

σταγών, όνος, ἡ (from στάζω, to drop, 2d aor. ἔσταγον). *A drop.*

στάδιον, ου, τό. *A stadium, a measure of ground containing 625 feet or 125 paces.*

στάδιος, ου, ό. *Same as στάδιον.*

στάθμη, ης, ἡ. *A carpenter's rule, a level.*—δίπους στάθμη, a two-foot rule.

σταθμός, ου, ό. *A station, an encampment, a halting-place.*

στασιάζω, fut. ἄσω, perf. ἔστασιᾶκα (from στάσις, sedition, discord).

To excite dissension or discord, to excite sedition; to be in a state of dissension or discord, to quarrel.

σταφύλή, ἥς, ἡ. *A cluster of grapes, a grape.*

στέγασμα, ατος, τό (from στέγω, to cover). *A cover, a roof.*

στενός, ἡ, όν (adj. from στένω, to contract). *Narrow, strait, not broad, contracted.*

στέφανος, ου, ό (from στέφω, to crown). *A crown, a wreath, a chaplet.*—As a proper name, *Stephen.*

στεφανώω, ὦ, fut. ὤσω, perf. ἔστεφάνωκα (from στέφανος, a crown).

To crown.

στήθος, εος, τό. *The breast.*

στόμα, ἄτος, τό. *A mouth.*

στράτευμα, ἄτος, τό (from στρατεύω, to make an expedition). *An army.*

στρατηγός, ου, ό (from στρατός, an army, and ἄγω, to lead). *A general, a commander.*

στρατιά, ας, ἡ (from στρατός, an army). *An army.*

στρατιώτης, ου, ό (from στρατός, an army). *A soldier.*

στρατόπεδον, ου, τό (from στρατός, an army, and πέδον, a basis, a foundation). *An encampment, an army established in camp, an army generally.*

στρατός, ου, ό. *An army.*

στρουθίον, ου, τό (dim. from στρουθός, a sparrow). *A small sparrow, a sparrow.*

στρουθός, ου, ό and ἡ. *A sparrow.*

στυγερός, á, όν (adj. from στυγέω, to hate). *Hateful, dismal.*

στυγέω, ὦ, fut. ἤσω, perf. ἔστύγηκα, 2d aor. ἔστῦγον. *To hate, to abhor, to dread.*

σύ, σοῦ (personal pron.). *Thou.*

συγγραφεύς, εως, ό (from συγγράφω, to write connectedly). *A historian, a prose writer, a writer.*

σῦκον, ον, τό. *A fig.*
 συμβουλίᾳ, ας, ἡ (from σύν, together with, and βουλή, counsel). *Advice, counsel, mutual deliberation.*
 σύμμαχος, ον, ό (from σύν, together with, and μάχη, a fight or battle). *An ally.*
 συμφορά, ᾱς, ἡ. *An accident, a misfortune, a calamity, &c.*
 σύν, prep. governing the dative only, and signifying with, together with, &c.—In composition, it denotes concurrence in action, association with, union, collection, completion, and frequently strengthens the meaning of the simple verb.
 συνᾶγω, fut. ξω, perf. συνῆχα, 2d aor. συνήγαγον (from σύν, together, and ἄγω, to lead). *To draw together, to collect, to lead together, to unite.*
 συνήθεια, ας, ἡ (from συνήθης, intimate with). *Social intercourse, intimacy, custom, habit.*
 σύντομος, ον (adj. from σύν, together, and τέμνω, to cut). *Cut short, curtailed.*
 Συρακούσιος, α, ον (adj.). *Syracusan.*—In the plural, οἱ Συρακουσίοι, the Syracusans.
 σῦς, σός, ό and ἡ. *A hog, swine.*
 σφάζω or σφάττω, fut. ξω, perf. ἐσφάχα, 2d aor. pass. ἐσφάγην. *To slaughter, to kill, to immolate, to sacrifice.*
 σφέτερος, α, ον (pronom. adj. from σφεῖς, they). *His own, their own.*
 σφυρόν, οὔ, τό. *An ankle.*
 σφωίτερος, α, ον (pronom. adj. from σφῶι, you two). *Of you two, both your.*
 σχολαῖος, α, ον (adj. from σχολή, leisure). *At leisure, unoccupied, idle, slow, tardy, lazy.*
 σώζω, fut. σω, perf. σέσωκα (from σόος, safe). *To save, to preserve.*
 Σωκράτης, εος, contr. ους, ό. *Socrates, a celebrated Athenian philosopher.*—Accusative singular, Σωκράτην.
 σῶμα, ἄτος, τό. *A body.*
 σωρός, οὔ, ό. *A heap.*
 σωτήρ, ἥρος, ό (from σώζω, to save). *A preserver, a savor.*

σωτηρία, ας, ἡ (from σωτήρ, a preserver). *Preservation, safety.*
 Σωφρονίσκος, ον, ό. *Sophroniscus, a man's name.*
 σωφροσύνη, ης, ἡ (from σώφρων, discreet). *Discreetness, moderation, continence, temperance, wisdom.*
 σώφρων, ον (adjective from σόος, sound, and φρήν, mind). *Discreet, sound of mind, prudent, wise, intelligent, moderate.*
 Σώφρων, ονος, ό. *Sophron, a man's name.*

Τ.

τάλαντον, ον, τό. *A talent, a sum of money.*—The Attic talent of silver was worth \$1055 59cts.; but the Attic talent of gold, \$10555 93cts.
 τάλας, αῖνα, αν (adj. from ταλᾶω, to suffer.) *Wretched, miserable, unfortunate.*
 ταμεῖον, and ταμειῖον, ον, τό. *A magazine, a storehouse, a receptacle, a granary.*
 ταμίης ον, ό. *A steward, a dispenser, a distributor.*
 Τάνταλος, ον, ό. *Tantalus, a king of Lydia, punished in the lower world, for serving up his own son Pelops, as food to the gods.*
 τάξις, εως, ἡ (from τάσσω, to arrange). *An arrangement, a regulation, an order; a rank, an order of battle.*
 ταπεινός, ἡ, όν (adj.). *Humble, low, base, mean, submissive, lowly.*
 Ταράντινος, η, ον (adj. from Τάρας, αντος, Tarentum). *Tarentine, of Tarentum.* Ταράντινοι, ων, οἱ, the Tarentines.
 ταριχεύω, fut σω, perf. τεταρίχενκα (from τάριχος, anything salted, preserved, or embalmed). *To preserve flesh, to salt, to pickle, &c.*—In the case of dead bodies, to embalm.
 ταῦρος, ον, ό. *A bull.*
 τάφος, ον, ό (from θάπτω, to bury, 2d aor. ἐτάφον). *A grave, a sepulchre, a tomb.*
 ταχύς, εἰα, ύ (adj.). *Swift, fleet, rapid.* Comparative, θάσσων;

TET

superlative *τάχιστος*.—Used also adverbially in the neuter, *ταχύ, swiftly, quickly.*

τέ (conj.). *And*; *τέ—τέ, or τέ—καί, both—and.*

τείχος, εος, τό. A wall, a rampart.

τέκνον, ου, τό (from *τίκτω, to beget, to bring forth*). A child, offspring.

τεκτονικός, ή, όν (adj. from *τέκτων, a builder*). Of or belonging to builders.—As a substantive, *τεκτονική, ης, ή* (*τέχνη* understood), architecture, the art of building.

τελευταίος, α, ον (adj. from *τελευτή, an end*). Last, final, at the end.

As an adverb, in the neuter, *τελευταῖον, finally, lastly.*

τελευτή, ης, ή (from *τελέω, to complete*). An end, death.

τελέω, ώ, fut. τελέσω, perf. τετέλεκα (from *τέλος, an end*). To complete, to finish, to perform, to accomplish.

τέλος, εος, τό. An end, death.

τελώνης, ου, ό. A tax-gatherer.

τέμνω, fut. τεμῶ, perf. τέτμηκα, 2d aor. ἔταμον. To cut, to cleave.

Τέμπη, ών, τά, contracted from Τέμπεα, έων. Tempe, a beautiful vale in Thessaly, between Olympus and Ossa, and through which the river Penēus ran.

τέρας, άτος, τό. A sign, a portent, a prodigy, a wonder, a monster.

τέρην, εἰνα, εν (adj.). Soft, tender, delicate.

τερπνός, ή, όν (adj. from *τέρπω, to delight*). Delightful, pleasing.

τέρψις, εως, ή (from *τέρπω, to delight*). Delight, enjoyment.

Τερψιχόρη, ης, ή (from *τέρπω, to delight in, and χορός, the dance*). Terpsichōre, the Muse that presides over dancing.

τεσσαράκοσσοι, αι, α (numeral adj.). Four hundred.

τέσσαρες, α (numeral adj.). Four.

τέταρτος, η, ον (num. adj.). Fourth.

τετρακισχίλιοι, αι, α (numeral adj., from *τετράκις, four times, and χίλιοι, a thousand*). Four thousand.

τετραπλός, όη, όον, contr. ούς, ή, ούν (adj. from *τέτρα, for τέτταρα,*

TOΞ

four, and πλώω, old form, to fold). Fourfold.

τετραῖπους, ον (adj. from *τέτταρα, four, and ποῦς, a foot*). Four-footed.

τέχνη, ης, ή. An art, art, a work of art, skill, artifice.

τεχνίτης, ου, ό (from *τέχνη, an art*). An artist, an artificer.

Τηθύς, υός, ή. Tēthys, a sea-goddess, wife of Oceanus or Nereus.

Τήνος, ου, ή. Tēnos, a Greek island.

Τίγρης, ητος, ό. The Tigris, a river of Asia.

τιθήνη, ης, ή. A nurse.

Τιθωνός, οῦ, ό. Tithōnus.

τίκτω, fut. τέξομαι, perf. τέτοκα, 2d aor. ἔτεκεν. To beget, to bring forth.—*τίκτειν, ώα, to lay eggs.*

τιμᾶω, ώ, fut. ήσω, perf. τετίμηκα (from *τιμή, honour, esteem*). To honour, to value, to esteem.

τιμή, ης, ή (from *τίω, to honour*). Honour, esteem, value.

τιμῆεις, ήσσα, ήεν (adj. from *τιμή, honour*). Honoured, esteemed, valued.

τιμῖος, α, ον (adj. from *τιμή, honour*). Honoured, highly prized.

τιμωρῶ, ώ, fut. ήσω, perf. τετιμώρηκα. To succour, to aid, to avenge, to punish.—In the middle voice, to avenge one's self, to punish, &c.

τιμώρημα, άτος, τό (from *τιμωρῶ, to succour*). Succour, help, revenge, punishment.

τιμωρία, ας, ή. Vengeance, punishment.

τίς, τί (interrog. pron.). Who? what?

τις, τι (indef. pron.). Any, any one, a certain one.

τιτρώσκω, fut. τρώσω, perf. τέτρωκα. To wound.

τίω, fut. τίσω, perf. τέτικα. To value, to esteem, to honour.

τοιούτος, τοιαύτη, τοιοῦτο (adj.). Such.

τολμᾶω, ώ, fut. ήσω, perf. τετόλμηκα (from *τόλμα, boldness*). To dare, to venture on.

τόξον, ου, τό. A bow.

τοξότης, ου, ό (from *τόξον, a bow*). A bowman, an archer.

ΤΥΡ

τόπος, ον, ὁ. *A place, a site.*
 τόσος, η, ον (adj.). *So large, so much.*

τοσοῦτος, τοσαύτη, τοσοῦτο (adj.).
So much, so great.

τότε (adv.). *Then, at that time.*

τῶαχος, εἶα, ὅ (adj.). *Rough, rugged, uneven, strong; harsh, angry.*

τρεῖς, τρία (numeral adj.). *Three.*
 τρέπω, fut. ψω, perf. τέτροφα, 2d aor. ἐτράπον. *To turn; to rout, to put to flight.*—In the middle voice, *to betake one's self to flight, to flee.*

τρέφω, fut. θρέψω, perf. τέτροφα, 2d aor. pass. ἐτρέφην. *To nourish, to rear, to bring up.*

τριᾶκοντα (numeral adj., indeclinable). *Thirty.*

τρίγωνος, ον (adj. from τρίγωνον, a triangle). *Triangular.*

τριήρης, εος, contr. ους, ἡ (from τρίς, thrice, and ἐρέσσω, to row). *A trireme, a galley, a vessel of three banks of oars.*—Properly an adjective, with ναῦς understood.

τρίπλοος, ὅη, οον, contr. οὐς, ἡ, οὖν (adj. from τρίς, thrice, and πλόω, an old form, to fold). *Threefold.*

τρίπους, οον (adj. from τρίς, thrice, and ποῦς, a foot). *Three-footed.*

—As a substantive, τρίπους, οδος, ὁ, a tripod.

τρισμύριοι, αι, α (numeral adj. from τρίς, thrice, and μύριοι, ten thousand). *Thirty thousand.*

τρίτος, η, ον (numeral adj.). *The third.*

Τροία, ας, ἡ. *Troy, a celebrated city of Asia Minor, destroyed by the Greeks after a 10 years' siege.*

Τρῶες, ων, οί. *The Trojans, the inhabitants of Troy.*—Nominative singular, Τρώς, ὡς.

Τρωϊκός, ἡ, ὅν (adj.). *Trojan, of or belonging to Troy.*

τύπτω, fut. ψω, perf. τέτῳα. *To strike, to beat, to smite.*

τυραννίς, ἰδος, ἡ (from τύραννος, a monarch, a tyrant). *Supreme power, sovereign power, tyranny.*

τύραννος, ον, ὁ. *A sovereign, a tyrant.* This latter meaning is

ΤΠΕ

the more common, the former the more ancient one.

τύρος, οὔ, ὁ. *Cheese.*

Τυφῶν, ὠνος, ὁ. *Typhon, one of the giants who warred against Jupiter. He was defeated, and placed under Aetna.*

τύχη, ης, ἡ (from τυγχᾶνω, to chance, 2d aor. ἐτύχον). *Chance, fortune, misfortune.*

Υ.

ύαλῆος, έα, έον, contr. οὐς, ἡ, οὖν (adj. from ύαλος, glass). *Made of glass, glass.*

ύβρις, εως, ἡ. *Haughtiness, insolence, contumely.*

ύβριστής, οὔ, ὁ (from ύβρις, insolence). *An insulter, one overbearing insolent, one who outrages.*

ύβριστός, ἡ, ὅν (adj. from ύβρις, insolence). *Insulted, outraged, treated with gross insolence, maltreated, abused.*

ύγιεινός, ἡ, ὅν (adj. from ύγίεια, health). *Wholesome, promoting health, healthy.*

ύδαλῆος, έα, έον, contr. οὐς, ἡ, οὖν (adj. from ύδας, old form for ύδωρ, water). *Watery, wet, moist; dropsical.*

ύδρα, ας, ἡ (from ύδωρ, water). *A hydra, a water-snake.*

ύδραυλις, εως, ἡ (from ύδωρ, water, and αυλός, a pipe). *A water-organ, a musical instrument moved by water.*

ύδρῖα, ας, ἡ (from ύδωρ, water). *A water-bucket.*

ύδρωψ, ωπος, ὁ (from ύδωρ, water, and ὤψ, the visage, from the bloated appearance which this disease presents). *The dropsy.*

ύδωρ, ύδατος, τό (from ύω, to make wet). *Water.*

υἱός, οὔ, ὁ. *A son.*

ύλη, ης, ἡ. *A wood, timber.*

ύλῆεις, ήεσσα, ήεν (adj. from ύλη, a wood). *Woody, abounding with forests.*

ύμέτερος, α, ον (pronom. adj. from ύμεις, you). *Your, your own.*

ύπείκω, fut. ξω, perf. ύπείχα (from

ὑπό, *under*, and εἰκω, *to yield*).
To yield to, to submit.

ὑπέρ, prep. governing the genitive and accusative.—Its primitive and leading signification is *above*.—With the genitive it signifies *above, beyond, for, on account of, in behalf of*.—With the accusative, *above, beyond, over, against*.—In composition, it denotes the *being over and above, excess, for*, and often adds strength to the meaning of the simple word.

ὑπισχνέομαι, οὔμαι, fut. ὑποσχέσομαι, perf. ὑπέσχημαι, 2d aor. mid. ὑπεσχόμεν (from ὑπό, *under*, and ἴσχομαι, *for ἔχομαι, to hold one's self*). *To promise, to engage, to bind one's self.*

ὑπνος, ον, ό. *Sleep.*

ὑπό, prep. governing the genitive, dative, and accusative.—Its primitive and leading signification is *under*.—With the genitive it denotes *under, from under, by, by means of, through*.—With the dative, *by, by means of, with, under, &c.*—With the accusative, *at, about, near, under*.—In composition, it signifies *under, from under, secretly, gradually*, and frequently diminishes the force of the word with which it is compounded.

ὑποζύγιον, ον, τό (from ὑπό, *under*, and ζυγόν, *a yoke*). *A beast of burden.*

ὑπομένω, fut. ὑπομένω, perf. ὑπομεμένηκα (from ὑπό, *behind*, and μένω, *to remain*). *To remain behind, to wait, to await, to persist, to endure.*

ὑς, ύός, ό and ή. *A boar, a sow, swine.*

ὑστερος, α, ον (adj.). *Later.* As an adverb, ὑστερον, *afterward*.

Φ.

φαγεῖν, 2d aor. inf. act. of φάγω, *to eat.*

φάγω, *to eat*, pres. inf. act. φάγειν, 2d aor. inf. φαγεῖν, 2d aor. ind. act. ἐφῶγον.

φαίνω, fut. φάνω, perf. πέφαγκα, 2d

aor. ἐφᾶνον. *To show, to make appear*.—In the middle, *to appear*, i. e., *to show one's self, to make one's self appear.*

φάλαγξ, αγγος, ή. *A phalanx; a row, or division of an army.*

φαρέτρα, ας, ή (from φέρω, *to bear*). *A quiver.*

φάρμακον, ον, τό. *A poison.* Primitive meaning, *a drug, a medicine.*
 φαῦλος, η, ον (adj.). *Bad, small, mean, of little value.*

φέγγος, εος, τό. *Light, splendour, brightness.*

φέριστος, η, ον (adj. from φέρω, *to bear*). *Best, bravest, most excellent.*

φέρτερος, α, ον (adj. from φέρω, *to bear*). *Comparative degree, better, superior, braver.*

φέρτιστος, η, ον (adj. from φέρω, *to bear*). *Same meaning as φέριστος.*

φέρω, fut. οἶσω, perf. ἤνοχα, and, with reduplication, ἐνήνοχα, 1st aor. ἤνεγκα, 2d aor. ἤνεγκον (irregular verb). *To bear, to carry, to bring, to yield or produce.*

φεύγω, fut. φεύξομαι, perf. πέφευγα or πέφϋγα (commonly called perf. mid.), 2d aor. ἐφϋγον. *To flee, to escape.*

φηγός, οὔ, ή. *An oak, a species of oak, strictly, having a round esculent nut.* Not to be confounded with the *fagus* or *beach-tree*, the nuts of which are triangular.

φημί, fut. φήσω. *To say, to utter, to remark, &c.*

φθέγμα, ἄτος, τό (from φθέγγομαι, *to utter*). *A sound, a voice, a word uttered.*

φιᾶλη, ης, ή. *A bowl, a cup, a goblet.*

φιλαίματος, ον (adj. from φιλέω, *to love*, and αἷμα, *blood*). *Loving blood, delighting in blood.*

φιλάργυρος, ον (adj. from φιλέω, *to love*, and ἄργυρος, *silver, money*). *Avaricious, covetous, grasping.*

φιλέω, ω, fut. ήσω, perf. πεφίληκα (from φίλος, *fond*). *To love*.—It has often, with an infinitive, the meaning of *to be wont*, i. e., *to love to do a thing.*

Φιλήμων, ονος, ὁ. *Philēmon*, a Greek comic poet.

φίλια, ας, ἡ (from φίλος, friendly). *Friendship*.

Φίλιππος, ου, ὁ. *Philip*.

Φιλομήλα, ας, ἡ. *Philomēla*, daughter of Pandion, king of Athens. She was changed into a nightingale. Hence the term φιλομήλα is sometimes employed to denote that bird.

Φιλόξενος, ου, ὁ. *Philoxēnus*, a poet of Cythēra.

φίλος, η, ου (adj.). *Loving, fond of, beloved, dear to, friendly*.

φίλος, ου, ὁ. *A friend*.

φιλοσοφία, ας, ἡ (from φιλόσοφος, a philosopher). *Philosophy*.

φιλόσοφος, ου, ὁ (from φίλος, loving, and σοφία, wisdom). *A philosopher*.

φιλότιμος, ου (adj. from φίλος, loving, and τιμή, honour, distinction). *Ambitious, generous, liberal*.

φιλόφρων, ου (adj. from φίλος, friendly, and φρήν, mind). *Of friendly mind, friendly, kindly disposed*.

Φινεύς, ἑως, ὁ. *Phineus*, a king of Arcadia, or, according to others, of Thrace, persecuted by the Harpies, as a punishment for his cruelty towards his sons.

φλόξ, φλογός, ἡ (from φλέγω, to burn, perf. mid. πέφλογα). *A flame*.

φλυᾶρώδης, ες (adj. from φλύᾶρος, indulging in trifling, and εἶδος, appearance). *Having the manners and air of a buffoon, fond of jests, trifling, silly, given to buffoonery*.

φοβέω, ὦ, fut. ἦσω, perf. πεφόβηκα (from φόβος, fear). *To terrify*. —In the middle, *to fear*, i. e., *to terrify one's self*.

φόβος, ου, ὁ. *Fear, terror, dread*.

Φοῖνιξ, ἱκος, ὁ. *A Phœnician*. —Also a proper name, *Phœnix*.

φοῖνιξ, ἱκος, ὁ. *A palm-tree, a date, the fruit of the palm-tree*.

φονεύς, ἑως, ὁ (from φόνος, murder, slaughter). *A murderer*.

φόνος, ου, ὁ (from φένω, to kill, perf. mid. πέφονα). *Murder, slaughter, bloodshed; blood, gore*.

φορέω, ὦ, fut. ἦσω, perf. πεφόρηκα (formed from φέρω, perf. mid. πέφορα). *To carry, to convey, to bear*.

φρέαρ, φρεῖτος, τό. *A well*. (The α in the genitive and the other trisyllabic cases, is generally long in the Attic writers, with some exceptions, however, among the comic poets; but short in the Epic writers.)

φρήν, φρενός, ἡ. *The mind, the intellect, the understanding*.

φρονέω, ὦ, fut. ἦσω, perf. πεφρόνηκα (from φρήν, the mind). *To think, to reflect, to deliberate*.

φρόνησις, εως, ἡ (from φρονέω, to think). *Reflection, prudence*.

φρόνιμος, ου (adj. from φρονέω, to think). *Intelligent, sensible, prudent*.

φροντίς, ἰδος, ἡ (from φρονέω, to think). *Reflection, thought, care, concern, anxiety*.

φρουρά, ᾤς, ἡ (from φρουρός, a sentinel). *A watch, a guard, a garrison*.

Φρύξ, ὕγος, ὁ. *A Phrygian*.

φυγή, ἥς, ἡ (from φύγω, to flee, an earlier form of φεύγω). *Flight, escape, exile*.

φυλάκη, ἥς, ἡ (from φυλάσσω, to guard). *A guard, a watch; imprisonment, custody*.

φύλαξ, ἄκος, ὁ (from φυλάσσω, to guard). *A guard, a sentinel, a guardian*.

φυλάσσω, fut. ξω, perf. πεφύλαχα. *To guard, to watch, to keep watch, to observe*.

φυλή, ἥς, ἡ. *A tribe, a class, a race*.

φύσις, εως, ἡ (from φύω, to beget, to produce). *Birth, nature, character, natural talents*.

φύω, fut. φῶσω, perf. πέφῶκα, 2d aor. ἔφυν. *To beget, to produce, to bring forth*. —The 2d aor. and perf. have an intransitive signification, *to be, to exist*.

φωνή, ἥς, ἡ. *A sound, a voice*.

φῶς, φωτός, ὁ. *A man, a hero*.

XEI

φῶς, φωτός, τό (contr. from φάος).
Light.

X.

Χαιρωνεία, ας, ἡ. *Chæronēa*, a city of Bœotia, where Philip defeated the Athenians.

χάλαζα, ης, ἡ. *Hail.*

χαλεπός, ἡ, όν (adj.). *Hard, difficult, harsh, cruel, painful.*

χαλεπῶς (adv. from χαλεπός, difficult). *With difficulty, harshly, roughly.*

χαλινός, οὔ, ό. *A bridle, a bit, a curb.*

χάλκεος, έα, εον, contr. οὔς, ἡ, οὔν (adj. from χαλκός, brass, copper). *Brazen, &c.*

χαλκός, οὔ, ό. *Copper, brass, bronze.*

Χάλυψ, ὕθος, ό. *One of the Chalybes.*

—In the plural, Χάλυβες, ων, οί, the Chalybes, a people of Pontus, famed for their having discovered the art of making steel, and through whom the Greeks became acquainted with it. Hence,

χάλυψ, ὕθος, ό. *Steel.*

χαρά, ας, ἡ (from χαίρω, to rejoice, 2d aor. ἔχαρον). *Joy.*

χαρίεις, εσσα, εν (adj. from χάρις, delight). *Graceful, pleasing, agreeable, elegant, beautiful, engaging, &c.*

χάρις, ἵτος, ἡ (from χαίρω, to rejoice). *Joy, grace, attraction, favour, a gift, thanks, &c.*—As a proper name, Χάρις, ἵτος, ἡ, a Grace, in which sense it has Χάρिता in the accusative, whereas χάρις generally has χάριν.—In the plural, Χάριτες, ων, αί, the Graces. These were three in number, Aglaia, Thalia, and Euphrosyne.

χάσμα, ατος, τό (from χαίνω, to gape, perf. pass. κέχασμαι). *A chasm, a yawning cavity, an opening.*

χαυλιόδους, δοντος (adj. from χαύλιος, prominent, and όδούς, a tooth). *Having prominent teeth or tusks.* Hence, as a substantive, χαυλιόδους, δοντος, ό, a tusk.

Χείλων, ωνος, ό. Chilo, a Spartan philosopher, one of the seven wise men of Greece.

XPA

χειμών, ὠνος, ό (from χεῖμα, winter, cold). *Winter, wintry weather, a storm, a tempest.*

χείρ, χειρός, ἡ. *The hand.*

χειρίστος, η, ον (adj., irreg. superlative of κακός). *Worst, basest, &c.* The comparative is χείρων.

χειρῶ, ὦ, fut. ὤσω, perf. κεχείρωκα (from χείρ, the hand). *To treat with violence.*—In the middle voice, χειρόομαι, οὔμαι, to vanquish, to subdue.

Χείρων, ωνος, ό. Chiron, one of the Centaurs.

χειλιδών, όνος, ἡ. *A swallow.*

χέλυς, ὕος, ἡ. *A tortoise.*

χελώνη, ης, ἡ. *A tortoise.*

χερείων and χείρων (irreg. comparative of κακός). *Worse, weaker, inferior, &c.*

χέρνιψ, ἴθος, ἡ (from χείρ, the hand, and νίπτω, to wash). *Water for the hands.*

χερσόνησος, ον, ἡ. *A peninsula.*

As a proper name, Χερσόνησος, ον, ἡ, the Chersonese.

χήνιος, α, ον (adj. from χήν, a goose). *Of a goose.*

χθών, χθονός, ἡ. *The earth.*

χίλιοι, αι, α (numeral adj.). *A thousand.*

χιτών, ὠνος, ό. *A tunic, an under garment.*

χλαμύς, ὕθος, ἡ. *A cloak.*

Χλόη, ης, ἡ. Chloë, the name of a female.

χόλος, ον, ό. *Anger, choler.*

χολῶ, ὦ, fut. ὤσω, perf. κεχόλωκα (from χόλος, anger). *To make angry, to exasperate, to enrage.*

χορτάζω, fut. ἄσω, perf. κεχόρτακα (from χόρτος, an enclosure, and also fodder). *Primitive meaning, to shut up and feed in an enclosed place; ordinary meaning, to fatten, to feed, to satiate.*

χράω, ὦ, fut. χρήσω, perf. κέχηρηκα. *To give to another to make use of, to give an oracle.*—The more usual form, however, is the middle, χράομαι, ὦμαι, fut. χρήσομαι, perf. pass. κέχηρημαι and κέχηρησμαι, to use, i. e., to give to one's self to use; to receive an oracle.

χρῆμα, ἄτος, τό (from χρᾶσμαι, to use). A thing.—In the plural, χρῆμα̃τα, riches, treasures, property, effects, &c.

χρήσιμος, η, ον (adj. from χρᾶσμαι, to use). Useful, profitable.

χρησμός, οὔ, ό (from χρᾶω, to deliver an oracle). An oracle, an oracular response.

χρηστός, ή, όν (adj. from χρᾶσμαι, to use). Useful, valuable, worthy, honourable, good.

χρίω, fut. ἰσω, perf. κέχρικα. To anoint.

χρόνος, ου, ό. Time.

χρύσεος, έα, εον, contr. οὔς, ή, οὔν (adj. from χρυσός, gold). Golden, of gold.

χρυσίον, ου, τό (dim. from χρυσός). Gold.

χρυσόμαλλος, ον (adj. from χρυσός, gold, and μαλλός, wool, a fleece). Having a golden fleece.

χρυσός, οὔ, ό. Gold.

χωλός, ή, όν (adj.). Lame.

χώρα, ας, ή. Space, a region, a place.

χωρίον, ου, τό (dim. from χῶρος, a place, a country). A place, a farm, a district, a spot.

χώρος, ου, ό. Room, space, a country, a district.

Ψ.

ψεῦδος, εος, τό. A falsehood.

ψηφίζομαι, fut. ἴσομαι, perf. ἐψηφίσμαι (from ψηφος, a vote). To vote, to decree by vote, to determine.

ψιττάκη, ης, ή. A parrot.

ψόγος, ον, ό. Blame, censure, rebuke.

ψόφος, ον, ό. A noise.

ψυχή, ης, ή. The soul, life.

Ω.

ὦ (interj.). Oh! alas!

ὠδή, ης, ή (contr. from ᾠοιδή, a song). A song, an ode.

ᾠκεανίδες, ων, αι. The Oceanides, ocean-nymphs, daughters of Oceanus and Tethys.

ὠκεᾶνός, οὔ, ό. The ocean.—As a

proper name, ᾠκεᾶνός, οὔ, ό, Oceanus.

ὠκύς, εἶα, ύ (adj.). Swift, rapid, fleet.

ὠμος, ον, ό. The shoulder.

ὠνίος, α, ον (adj. from ὠνέομαι, to buy). Vendible, purchasable.—In the neuter plural, ὠνια, ων, τά, goods for sale, wares, &c.

ὠόν, οὔ, τό. An egg.

ὦρα, ας, ή. A season, an hour.—

In the plural, as a proper name, ὦραι, ὦν, αι, the Hours.

ᾠρίων, ωνός, ό. Orion, a celebrated giant and hunter, changed to a constellation after death. (The ι is always long with the Epic writers, but short with the Attics).

ὥς (adv. and conj.). As, when, how; that, in order that.—With a numeral, about.—With a superlative, it denotes as much or as little as possible, according to the force of the superlative.—Thus, ὥς τάχιστα, as quickly as possible; ὥς ἐλάχιστον, as little as possible. It stands also for a preposition, ἐπί or πρός, and governs a case; and sometimes these prepositions are expressed with it. When the latter construction appears, ὥς means no more, as far as our idiom is concerned, than ἐπί or πρός alone. When it stands without them, the case apparently governed by ὥς depends in reality on ἐπί or πρός understood.

ὥσπερ (adv.). Just as, as.

ὥσπερ εἰ (adv. from ὥσπερ, and εἰ, if). Just as if, as if.

ὠτίς, ἰδος, ή (from οὔς, an ear). A bustard. The Greek name comes from long feathers on the side of the head, resembling long ears.

ὠφέλεια, ας, ή (from ὠφέλῃω, to help). Aid, utility, advantage.

ὠφέλῃω, ὦ, fut. ἥσω, perf. ὠφέληκα. To aid, to help, to profit.

ὠφέλιμος, ον (adj. from ὠφέλῃω, to aid). Useful, advantageous, profitable.

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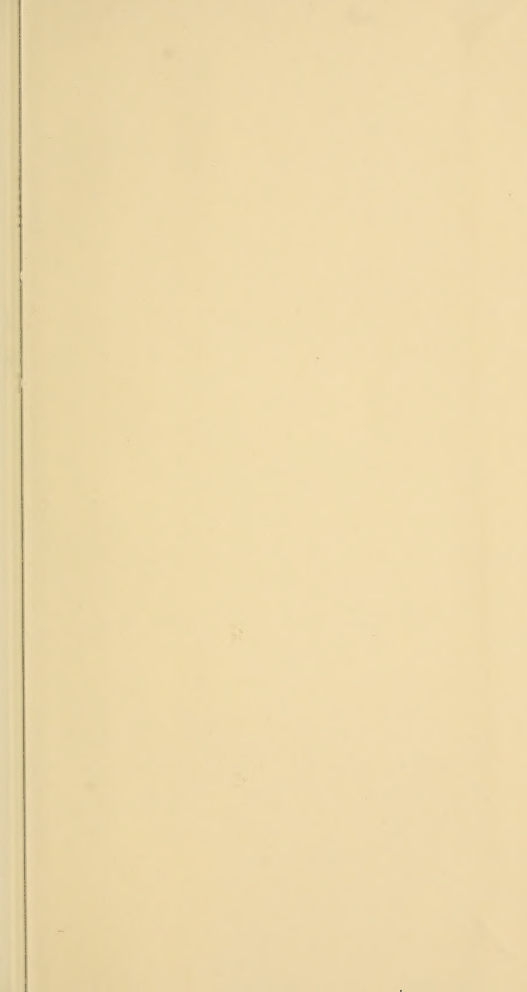
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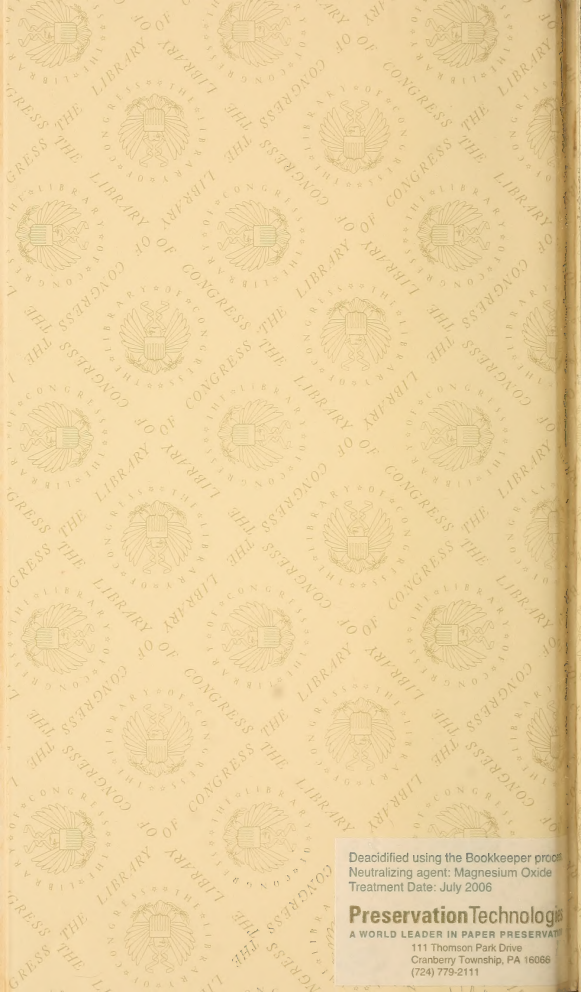
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